

THE 4109 d 22
DIVINE INSTITUTION
OF
BISHOPS,
HAVING
CHURCHES
CONSISTING
Of many Congregations, Examined
by Scripture.

By ALEXANDER LAUDER Minister of the
Gospel at Mordentoun.

*But from the Beginning it was not so, Matth. 19. 8.
Who hath required this at your Hand? Isa. 1. 12.
Thou makest this People to trust in a Lie, Jer. 28. 15.
Every Plant which my Heavenly Father hath not planted, shall
rooted up, Matth. 15. 13.
Scriptum esse doceat Hermogenes. ----- Tertull.*

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THE
DIVINE INSTITUTION
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*Churches consisting of many Congregations,
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SECTION I. *The Question stated, and the capital Difference between the two Parties, the Prelatists and Presbyterians, pointed at.*

HAVING undertaken to Examine the Divine Institution of *Bishops having Churches consisting of many Congregations, or English Episcopacy,* by Scripture; two Things must be done before we go any further. First, We must consider what are the Things about which there is no Controversie between the two Parties, the *Prelatists* and *Presbyterians*. And then what is the *Precise Point* in which the chief and principal Difference lieth. As to the first of these, both Parties grant,

(1st.) That the *Episcopal Office* in the Church is an *Apostolical* or *Divine Institution*. This is what no Christian can deny, seeing it is so expressly said, *Take heed therefore unto your selves, and to all the Flock, over the which the HOLY GHOST hath made you Bishops. And if A Man desire the Office of A Bishop, He desireth A Good Work.*

A 2

(2.) That

(2.) That a Bishop is a Pastor whose Flock is a Company or Society of Christian People, or a Church. Thus *Cyprian, Ecclesia est Plebs Sacerdoti adunata, & Pastor suo Grex adherens.* That is, A Church is a People united to its Priest, and a Flock adhering to its Pastor, to wit, the Bishop.

(3.) That every Church should have A Bishop one at least, if not many, as the Church of *Ephesus* and *Philippi*, in the Apostolical Times. Perhaps the *Prelatists* will allow but one Bishop to Each Particular Church (at least this is their practice) notwithstanding of Scripture warrant to the contrary. But that will make but one of the smallest Articles belonging to this Controversie. If one Bishop be allowed to every Church, I believe the *Prebyterians* will not much complain. Says *Ignatius, One Altar to every Church, and one Bishop, with the Presbytery, and Deacons, &c.*

(4.) That as every Church should have A Bishop, so a particular Church is a Bishop's whole Flock, and his Jurisdiction doth not reach beyond it. If it be said *One Bishop to every Church*, it must also be said, *One Church to every Bishop.* A Christian Bishop can pretend to no more than a particular Church as his Charge, that is the thing which is committed to his Care, and all the Members of it are under his Episcopal Jurisdiction. In a word, his Flock is a Church.

(5.) That a particular Church, and an Episcopal Diocese are Equivalent Terms, or signify one and the same thing. A Church is an Episcopal Diocese, and an Episcopal Diocese is a Church. Thus Bishop *Stillingfleet* against *Separat. p.* If we look over the ancient Canons of the Church, We shall find two things very plain in them, first that the notion of a Church was the same with that of a Diocese, or such a Number of Christians as were under the inspection of a Bishop. The word *Diocese* is not to be found in Scripture, but the thing that is understood thereby, is expressed therein by *Church*. Thus the Church of *Jerusalem*, is the same as the Diocese of *Jerusalem*; The Church of *Antioch*, is the Diocese of *Antioch*; The Church of *Corinth*, the Diocese of *Corinth*; and the Church of *Laodicea*, the

the *Diocese* of *Laodicea*. These things will be easily conf-
descended to on all hands, and there will be but very
Little Controversy about Them. Now in the Next
place,

We come to Consider the *Precise Point* in which the
Principal Difference lieth. And for Clearing this, we need
not, and shall not run to the Writings of the Divines of
either Party, who have handled this Controversy. The
Form, Constitution, or Practice of both Churches, the
Episcopal, and *Presbyterian*, is notoriously known, and ob-
vious to the View of all the World.

On the one side, the *Prelatists* have their *Bishops*, their
Churches or *Dioceses* and one Bishop to every Church,
And on the other hand the *Presbyterians* have also their
Bishops (though Commonly they go Not under That
Name) and their *Churches* or *Dioceses*, and also One
Bishop to Every Church, and Sometimes Two, though
rarely. But here is the Difference that among the *Pres-*
byterians, Bishops are meerly *Parochial*, and a Church,
which they make a Bishop's *Diocese* or Flock, Consists of
one Congregation only; whereas amongst the *Prelatists*
the Bishops are not Congregational, but a Church, which
they make a Bishop's *Diocese* or Flock, consists of many
Hundreds or Scores of Congregations. And every
one of these Congregations has a Particular Pastor of
its own, called *Presbyter*, and these are Subpastors on-
ly, Subordinate to the Bishop, who is the Supream Pa-
stour of the Church consisting of all these Congregati-
ons.

Moreover in *England*, the Bishops do not Govern their
Churches *Communi Presbyterorum Concilio*, by the Com-
mon Council of Presbyters, but by a Secular Court, a
Chancellor, Subchancellor, and other Officials; But
this being Notoriously Contrary to SCRIPTURE, and
whole Current of Antiquity for many Ages, and owned
so to be, We need not put our selves to the Trouble to
say Much about it.

It is Evident then that the *Precise Point* on which the
Hinge of this Controversy Turneth, is the Nature, Con-
stitution, or Form of a Church; to wit, whether a Church
should

should consist of one Congregation only, or of many Hundred Congregations. And that is, (seeing *Diocese* and *Church* are one thing) whither an Episcopal Diocese should consist of One or Many Hundreds of Congregations. The *Presbyterians* pretend That an Episcopal Diocese should consist of one Congregation only; but *Dioceses* or *Churches* in *England* Comprehend Hundreds of Congregations, witness the *Diocese of Lincoln*, in which there are Eleven hundred Parishes.

SECTION II. *The Method of coming to the Decision of this Controversie laid down, and the several Places of the New Testament, in which the word Church is to be found, ranged into six Classes.*

THE safe and the clear way to come to a Resolution of this Case, is to go to the Fountain, and have Recourse to the Original Institution, to Consider in what sense *Church* is taken in the Word of God; whither it signifyeth a Worshipping Church, a Society of Christians which used to Assemble in one place, for Hearing, Communicating, and Acts of Discipline, that is a Congregation: Or whither it signifyeth a Society or Company of Christians distributed into Many hundreds of Congregations, and united among themselves, no other way, but by their being subject to the Government, or under the Jurisdiction of one General or Common Bishop.

And if it cannot be made appear by Scripture, that *Church* therein signifyeth a Society or Body of Christians consisting of some hundreds of Congregations united under the Government of a Bishop, then it will be Notoriously Evident, That what they call *Churches* or *Dioceses* in *England*, are of Humane Invention and Original, and by clear and Necessary Consequence, that what they call *Bishops* there, have no Divine Authority, nor Warrant from the Word of God, but are *Plants which the Heavenly Father hath not Planted*.

In order then to Determine this Controversy, our Work must be to Examine all these Places of Scripture, in which is the word *Church*, and to try if in any of these places it signifyeth a Society or Body of Christians distributed into many hundreds of Congregations.

Now

Now after Search it will be found that Church Occurs in about 68 places of the New Testament, passing by the Book of the Revelation, and all these Texts where this Word is in the Plural Number, as not to the Purpose in hand. And for our more Orderly proceeding, we shall Rank these passages where this Word is to be found, into Six distinct Classes. And in the

FIRST Class,

We shall put these Texts in which Christ Himself Speaks of the Church, and they are Two, To wit.

And I say unto thee, that thou art Peter, and upon this Math. 16
Rock I will build my Church, and the Gates of Hell shall
not prevail against it. 18.

And if he shall Neglect to Hear them, Tell it unto the Math. 18
Church, and if he Neglect to hear the Church, let him be
unto thee as an Heathen Man and a Publican. 17.

Second CLASS.

And God hath set Some in the Church, First Apostles, 1 Cor. 12
Secondarily Prophets, thirdly Teachers. 28.

And hath put all things under his Feet, and gave Him Ephes. 1.
to be Head over all things to the Church. 22.

To the Intent that now unto the Principalities and Pow- Ephes. 3.
ers in Heavly places might be known by the Church the
Manifest Wisdom of God. 10.

Unto Him be Glory in the Church by Christ Jesus, Ephes. 3.
throughout all Ages, &c. 22.

For the Husband is the Head of the Wife, even as Christ Ephes. 5.
is the Head of the Church. 23.

Therefore as the Church is subject to Christ, so let the Ephes. 5.
Wives be to their own Husbands in every thing. 24.

Husbands Love your Wives, even as Christ also loved Ephes. 5.
the Church, and gave Himself for it. 25.

That He might present it to Himself a glorious Church, Ephes. 5.
not having Spot or Wrinkle or any such thing, but that it
should be holy and without blemish. 27.

For no Man ever yet hated his own Flesh, but Nourish- Ephes. 5.
eth, and Cherisheth it, even as the Lord the Church. 29.

Colof. 1. 24. This is a great Mystery, but I speak of Christ and the Church.

And he is the head of the body, the Church who is the beginning, the first born from the Dead.

Colof. 1. Who now rejoyce in my Sufferings for you and fill up that which is behind of the Afflictions of Christ in my flesh, for his Body's sake which is the Church.

Third CLASS.

Acts 7. 38. This is He that was in the Church in the Wilderness with the Angel which spoke to him in the Mount Sinai, &c.

Heb. 12. 23. To the General Assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of Just men made perfect.

Fourth CLASS.

Acts 19. 32. Some therefore Cryed one thing and some another for the Assembly was Confused, and the more part knew not wherefore they were come together.

Acts 19. 39. But if ye enquire any thing concerning other matters, it shall be determined in a lawful Assembly.

Acts 19. 41. And when he had thus spoken he Dismissed the Assembly.

Fifth CLASS.

Acts 2. 27. And the Lord Added to the Church daily such as should be saved.

Acts 5. 11. And great fear came upon all the Church, and upon as many as heard these things.

Acts 8. 1. And at that time there was a great persecution against the Church which was at Jerusalem, and they were Scattered abroad throughout the Regions of Judea and Samaria, except the Apostles.

Acts 8. 3. As for Saul he made havock of the Church, entring into every house, and haling Men and Women committing them to prison.

Acts 11. 22. Then tidings of those things came unto the Ears of the Church which is in Jerusalem, and they sent forth Barnabas that he should go as far as Antioch.

Acts 11. 26. And when he had found him (Paul) he brought him unto Antioch, and it came to pass, that a whole year they assembled

assembled themselves with the Church, and taught much people
and the Disciples were called Christians First at Antioch.

Now about that time Herod the King stretched forth his
hands to vex certain of the Church.

Acts 12. 1

Peter therefore was kept in Prison, but Prayer was made
without ceasing of the Church unto God for him.

Acts 12. 5

Now there were in the Church that was at Antioch, cer-
tain Prophets and Teachers, as Barnabas and Simeon that
was called Niger, &c.

Acts 13. 1

And when they were come and had gathered the Church toge-
ther they rehearsed all that God had done with them, and how
he had opened the Door of Faith unto the Gentiles.

Acts 14. 27.

And being brought on their way by the Church they passed
thorow Phenice, and Samaria, declaring the Conversion of the
Gentiles and they caused great joy unto all the Brethren.

Acts 15. 3.

And when they were come to Jerusalem, they were receiv-
ed of the Church, and of the Apostles and Elders, and they
declared all things that God had done with them.

Acts 15. 4.

Then pleased it the Apostles and Elders, with the whole
Church, to send chosen men of their own Company to Antioch
with Paul and Barnabas, namely Judas Sirnamed Barsabas,
and Silas, Chief men among the Brethren.

Acts 15. 22.

And when he had landed at Cesaria, and gone up, and saluted
the Church, he went down to Antioch.

Acts 18. 22.

And from Miletus he sent to Ephesus, and called the El-
ders of the Church.

Acts 20. 17.

Take heed therefore unto yourselves, and to all the Flock over
the which the Holy Ghost hath made you Overseers, to feed the
Church of God, which he hath purchased with his own Blood.

& 18.

I commend unto you Phebe our Sister, which is a Servant
of the Church which is at Cenchrea.

Rom. 16. 1.

Likewise greet the Church that is in their House.

& 5.

Unto the Church of God which is at Corinth, to them that
are sanctified in Jesus Christ &c.

1 Cor. 1. 2.

If then ye have judgments of things pertaining to this life
Set them to judge who are least Esteemed in the Church.

1 Cor. 6. 4.

Give none offence neither to the Jews, nor to the Gentiles
nor to the Church of God.

1 Cor. 10. 32.

For first of all when ye come together in the Church, I
hear that there be Divisions among you,

1 Cor. 11. 18.

- Cor. 11. What? have you not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?
- Cor. 14. He that speaketh in an unknown Tongue edifieth himself but he that prophesieth, edifieth the Church.
4. I would that ye all spake with Tongues, but rather that ye
5. Prophesied, for greater is he that prophesieth than he that speaketh with Tongues, except he interpret, that the Church may receive edifying.
12. Even so ye, for as much as ye are zealous of spiritual gifts seek that ye may excell to the edifying of the Church.
19. Yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown Tongue.
- Cor. 14. If therefore the Whole Church be come together into one place, and all speak with Tongues, and there come in these that are unlearned or unbelievers, will they not say that ye are mad.
23. But if there be no interpreter, let them keep Silence in the Church, and let him speak to himself and to God.
28. For it is a shame for women to speak in the Church.
35. Aquila and Priscilla salute you much in the Lord, with the Church that is in their House.
- 1 Cor. 16. 19. Paul an Apostle of Jesus Christ, by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia.
- 2 Cor. 1. 1. For ye have heard of my Conversation in time past in the Jews Religion, how that Beyond measure I persecuted the Church of God, and wasted it.
- Gal. 1. 13. Concerning zeal persecuting the Church, touching the righteousness which is in the Law, blameless.
- Phil. 3. 6. Salute the brethren which are at Laodicea, and Nymphas and the Church which is in his House.
- Col. 4. 15. And when this Epistle is read amongst you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea.
16. For if a man know not how to rule his own house, how shall he take care of the Church of God.
- Tim. 3. If a man or woman that believeth have Widows, let them relieve them, and let not the Church be charged, that it may relieve them that are Widows indeed.
- 1 Tim. 5. 16. And to the Church in thy House.
- Philemon 2. I will declare thy Name unto my Brethren, in the midst of the Church I will Sing Praise unto Thee.
- Heb. 2. 12.

Is any sick among you, let him call for the Elders of the Church, and let them pray over him, &c. Jam. 5. 14

Which have borne witness of thy charity before the Church whom if thou bring forward in their journey, after a Godly sort, thou shalt do well. 3 John 6

Sixth CLASS.

And when they had Ordained them Elders, in every Church, and had prayed with Fasting, they recommended them to the Lord, on whom they beleived. Acts 14. 23.

Who shall bring you into the Remembrance of my ways which be in Christ, as I teach every where in every Church. 1 Cor 4. 17.

No Church Communicated with me, as concerning giving and receiving, but ye only. Phil. 4. 15.

Paul and Sylvanus and Timotheus unto the Church of the Thessalonians, which is in God the Father, and the Lord Jesus Christ. 1 Thess. 1. 1.

The Church which is at Babylon, elected together with you saluteth you. 1 Pet. 3. 13.

I wrote unto the Church, but Diotrephes who loveth to have the preeminence among them, receiveth us not. 3 John 9

Neither doth he himself receive the Brethren, and forbid- deth them that would, and casteth them out of the Church 3 John 10

SECTION III. *The Places contain'd in the 1, 2, 3 and 4 Classes considered, and found not to favour Dioceses, consisting of Multitudes of Congregations.*

THESE now are all the Places in the New Testament where the word *Church* is to be found, and it cannot be proven that it is taken for a Diocese Consisting of some Hundreds of Congregations, in any one of all these places if a person read over all these places he will find no ground at all to imagine that *Church* should be taken in that sense, by any thing that can be found either in Text or Context. And therefore they who believe that such Churches or Bishops that are set over such Churches are of Divine appointment, beleive it without any warrant at all from the Word of God, they believe, what they have no more ground to believe, than they have to believe *Purgatory*, *Messes*, *Indulgences*, or any other popish Fictions: and this is what I shall not only assert, but evidently prove by coming to particulars.

In the first Class then there are two Verses, and in the first of these *Church*, signifieth the Church Universal, as it

evident at first Sight; and as to the Second, to wit, *Mat. 18. 17* There is no reason at all to understand *Church*, in it, of a *Church* consisting of some Hundreds of Congregations, and this is Sufficient to our purpose. But Moreover, we have great reason to believe that it can be taken in no such sense there. For it would be absurd, to imagine that our Saviour would direct a private person to complain of a private injury to a Church consisting of Hundreds of Congregations. Neither can it be understood how a person could tell such a thing to a Church of that kind, or for what end he should do it, or how a Church of that kind could redress such an injury, by rebuking or inflicting censure, or the like. There is no Reason then to think, that bishops should have Dioceses, consisting of Hundreds of Congregations, by any thing said by our Saviour while He was here in this world.

And as to the second Class, it is clear that in all the verses contained therein, *Church* must be understood of the *Universal Church*, so that a *Church* consisting of hundreds of Congregations doth not appear in any of them.

As to the third Class, we may pass it by, and also the Fourth (where *Ecclesia* is rendred *Assembly* in our Translation) as containing nothing to our present purpose.

SECTION IV. *The Passages belonging to the First Class, and particularly they which relate to the Church of Jerusalem Considered; and the Weakness of the Arguments which are made Use of to Prove that that Church Consisted of many Congregations, or more than One, Manifestly Discovered.*

WE come then to the Fifth Class, in it there are Forty and two verses, and after tryal it will be found that in every one of them *Church* signifyeth a Church consisting of one Congregation only.

We begin with the Church of *Jerusalem*, and the Texts that have relation thereto, to wit, *Acts, 2. 47. Acts 5. 11. Acts, 8. 1. and 3. Acts 11. 22. and 26. Acts, 12. 1. and 5. Acts, 15. 4. and 22. Acts, 18. 22. Galat, 1. 13. Phil. 3. 6.* It is the Church of *Jerusalem*, that is spoken of in these twelve verses; but the Church of *Jerusalem* consisted of one Congregation only, and therefore *Church* can not be Understood of a *Diocese* consisting of Hundreds of Congregations in these places.

D. Maurice pretends that the Church of *Jerusalem* was of the *English Form*, and thinks to find people enough for multitudes of Congregations in the 3000 Converts mentioned *Acts, ch. 2.* and the 5000 more *Acts, 4. 4.* and in the Accounts of the great Increase of believers, where the number is not specified, as *Acts, 6. 1.* and 7. and *ch 5. v. 13. 14.* in which 'tis said that *Believers were the more added to the Church, multitudes both of Men and Women:* He says that thir general accounts of the multiplication of believers are of great content, and capable to receive many Myriads: and accordingly he cites *ch. 21. v. 20* where it is said *Thou seest how many thousands there are of Jews which believe,* and in the Greek it is *Myriads*, that is ten thousands. *Def. Dioces. Episc. p. 9. 10. 11.*

This is all that can be said to prove that the Church of *Jerusalem* was of the *English Form*, or consisted of Hundreds or Multitudes of Congregations, which amounteth to no more but Conjecture. And this putteth an end to the Controversy, by shewing that *Dioceses* or *Churches* consisting of many congregations, have no Warrant at all from the word of God: for if all that is here Advanced, be insufficient to prove that the Church of *Jerusalem* consisted of hundreds of Congregations, there will be no Hope of finding a church of the *English Form* any where else in the Scriptures: And if so be, that it be not only made appear, that all that can be said is insufficient to prove that this Church of *Jerusalem* comprehended many Congregations, but clearly and evidently proven that it consisted of one Congregation only, then this Controversy will get the final stroke, and that which is called *Episcopacy* in *England* will be mortally wounded.

In the first place then we are to make it appear that all that can be said on this head, is ineffectual to prove, that the church of *Jerusalem* was of the *English form*, or consisted of many Congregations: and this will be done, by the following Answers.

(1) Then as to the 3000 Converts *Acts, 2.* it is certain that it cannot be reckoned they were all Fixed members of the Church of *Jerusalem*, in regard they were taken or gathered out of a multitude of people belonging to Fifteen different Nations, who had come to *Jerusalem*, on account of *Acts 2. 9.*
the 10, 11.

the Pentecost: and therefore all that can be justly supposed is, that the Fifteenth part, or two Hundred of these three thousand, were inhabitants of the City, and fixed Members of the Church there. And tho' it should be supposed that the greater part of the multitude were inhabitants of the City, for which there is no ground, there is no way to know how God ordered that plentiful Conversion, or in what proportion he cauled it to light on the City inhabitants; and therefore that great Addition was thereby made to the Church of *Jerusalem* is a great uncertainty.

(2.) As to the 5000 mentioned *Acts*, 4. 4. I say neither have we assurance as to them, that they were all inhabitants of the City, and Members of the Church therein: the Doctor says that these 5000 were not converted on any of the three great Festival days, and therefore there can be no such Pretence for great Defalcations from the Number upon the account of Strangers, as in the case of the 3000. But *Jerusalem* was a place of publick resort, and multitudes of strangers might come to it daily on other accounts. For example, chap. 5. v. 16. it is said, *There came also a multitude out of the Cities round about unto Jerusalem, bringing sick Folks, and them which were vexed with unclean Spirits, and they were healed, &c.* wherefore how many of these 5000 were Fixed Members of the Church of *Jerusalem* (seeing the Evangelist has not thought fit to inform us) is what is very uncertain.

(3.) As to the other accounts of the increale of Believers *Acts*, 5. 14. *And Believers were the more added to the Lord, Multitudes both of men and women,* And ch. 6. v. 7. *The word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the Faith &c.* There is nothing in all this but uncertainty, it is Uncertain what Numbers are contain'd in these general accounts, and uncertain how many of these Converts were fixed members of the Church of *Jerusalem*: and therefore make slender probation of the point, that the Church of *Jerusalem* was of the English Form, or comprehended hundreds of Congregations.

(4.) As to the many ten thousands, or myriads of Jews that believed *Acts* 21. 20, James does indeed say *Thou seeest*
Brether

Brother, how many myriads of Jews there are which believe, but he does not say, that all these Myriads dwelt at Jerusalem, and were members of the Church there. In a word, James is there speaking of the Jews in general, not only in Jerusalem, but in the Kingdom of Judea, and other Nations, and says that many myriads of them had embraced the Christian Faith. Perhaps the Opinion of such a great Person as *Bp. Stillingfleet* may be of weight here. "The Elders, saith he, v. 18. Might either be the fixed Officers at Jerusalem, or the Elders of the several Churches of Judea assembled there at the Feast of Pentecost, at which Paul came to Jerusalem, which is more probable upon the account of what we read v. 20 of the Many thousand believing Jews then at Jerusalem, who were zealous of the Law, who in all Probability, were the believing Jewes at Judea, who did yet observe the Annual Festivals at Jerusalem, &c. *Iren. p. 291.*

Or perhaps it may be said that *Myrias* i. e. Myriad must be taken in such a sence here, as its radix *Myrios* is taken in by *Eusebius* in his *Eccl. Hist. L. 7. C. 28.* Where speaking of the Bishops that came to Antioch about the Affair of *Paulus Samosatenus*, says *Myrious te allous*, &c. that is, It would not be difficult to give account of Myriads of other Bishops, who together with *Presbyters* and *Deacons* went thither to Antioch, about the same Affair: By *Myrios* *Eusebius* could understand no other thing but a Considerable Number: and if James was speaking of the Christians in Jerusalem, or members of the Church there, his Myriads had no other Meaning, as will afterward Appear more clearly.

But let us deal Liberally with our *Prelatists* here, and yeild more than it is possible to them to prove, let us allow one of the 3000 first Converts to the Church of Jerusalem, and four of the five Thousand, and let us Allow other five thousand to that Church, in consideration of the Multitudes of men and women, and the other Numbers which are not specified, tho' I defy any Man to make it evidently Appear that That Church had ten Thousand Members belonging to it. However if that will not satisfy let them take Two, or if they please, five Thousand more, and make the Church of Jerusalem, to consist of Fifteen thousand persons. Yet for all that

that it will not follow that it had more congregations than one in it: for there are many Congregations now which consist of 5000 Members and more. They say that the Protestant Church of *Rouen* in *France* had Five and twenty thousand Persons in it, and the church of *Charenton* or *Paris* Fifty Thousand, yet were both but congregational Churches: And Mr. *Baxter* says, that the Parish he was born in had Sixty thousand Persons belonging to it. All that is advanced by the Doctor then comes far short of proving that the church of *Jerusalem* consisted of more congregations than one, much more that it consisted of hundreds of congregations according to the English Mode.

If it be demanded how it comes that the Apostles did not think of erecting two or three Churches or episcopal Diocesses in the city of *Jerusalem*, seeing it may be thought that it could not but be something Inconvenient, for such a numerous people to assemble together in one place, considering the circumstances of affairs in those days? I think it may be answered, that the Spirit did not direct the Apostles to that expedient, because the Church of *Jerusalem* was to continue in that numerous state, but for a very short time only. For immediately upon the back of these numerous Conversions mentioned by *Luke* we find the Whole members of that Church dissipated by Persecution, & Scattered abroad throughout the Regions of *Judea* & *Samaria*, *Acts* 8. 1. And doubtless they were thus Dispersed for this end that they might be the Foundation Stones as it were of many other Churches in these Countries. But what State the Church of *Jerusalem* was in after this, we know nothing, excepting that it consisted of one congregation only, as will appear by the Sequel of this discourse, but that ever it was as numerous afterward, as it was before this great Persecution, is what we have no reason to believe. Yet after all there is nothing to oblige us to think that ever that Church was so Numerous that it could not be conveniently Disposed on into one Congregation, and consequently have no reason to wonder that the Apostles did not think of Erecting more Churches than One in that City.

SECTION V. *That the Church, or Episcopal Diocese of Jerusalem consisted of one Congregation only, clearly Demonstrated.*

NOW after having made it thus evident, that it cannot at all be made appear that the *Church of Jerusalem* Comprehended many Congregations, or even more than One, and that the Arguments which are advanced for this end do not Conclude; Our next work must be to prove, that that Church Actually did consist of one Congregation only; And this I think will be done effectually by the following Arguments. *I say then,*

FIRST, That the *Church of Jerusalem* consisted of one Congregation only, when *Matthias* was Elected Apostle in the place of *Judas*, for then the Number of the Brethren of that Church was an Hundred and Twenty only. Some do indeed Pretend that the Hundred and twenty were the Church Officers of *Jerusalem*, but that is a groundless Imagination; We have no Reason at all to think that there were any Church Officers constituted at *Jerusalem*, before the Election of the Deacons, if there had been any constituted there before that time, the Evangelist had certainly given Account of it. And the reason why he did not give Account afterward How and When the Presbyters there were constituted, appears to be this, that before they were constituted, he had left off the History of the Church of *Jerusalem*, to prosecute that of the two grand Apostles, *Peter*, and especially *Paul*. And that the hundred and twenty were not Church Officers, but the Body of the People of that Church, is Testified by *Cyprian* (and the bishops with him in Council) who called them *Plebs*, the common designation he uses to give to the Church or Body of the People in opposition to the Church Officers; saith he, *Quando de Ordinando in locum Judæ Apostolo, Petrus ad PLEBEM loquitur*, (i. e.) *When Peter spake to the People concerning the Ordaining an Apostle in the place of Judas.* (a) And what probability is there that the Church of *Jerusalem* had an hundred and twenty Officers at the very first, when the whole Episcopal diocese or Church of *Carthage* (which was far more considerable and numerous than that of *Jerusalem*) had but Seven or Eight Presbyters in *Cyprian's* Time, that is after the middle

(a) Cyp.
EP. 67.

die of the third Century? And therefore we may conclude that few only of the five hundred Brethren (b.) to whom our Saviour appeared after his Resurrection, were Members of the Church of Jerusalem. And whatever Augmentation this Church received by the Conversion of the three thousand (*Act. 2.*) it remained congregational still, for the members thereof used all to Meet together in one place, *Act. 2. 44.* And all that believed were together. And *v. 46.* it is said, *And they continuing daily with one accord in the Temple, &c.*

SECONDLY, This Church consisted of one Congregation only, when the Deacons were Elected, *Acts 6.* And this is evident, because the whole Body of the People of that Church did meet together in one place for that Election, *v. 2.* The Apostles called together the *το πλῆθος*, the multitude of the Disciples. It will be Ridiculous to take the *Multitude* here for a part or Wing of the People of that Church, or one Congregation of it. For,

1. The *το πλῆθος* properly signifies the Society, the whole Body of the People of the Church, in the very same Sense that *Populus* is taken, when it is said *Populus iussit, referre ad Populum*, or the like in Roman Authors: Or in the same Sense that *Plebs* is taken in, in the Cyprianick Monuments, &c. and that is the whole Body of the People belonging to the church, or Episcopal Diocese; Thus when *Cyprian* directs an Epistle, *Fratribus in Plebe consistentibus*, it is not directed to one part of the People only, but to all the People of the whole Church or Diocese. And that this is the Meaning of the word *πλῆθος*, is what may be easily made appear by Multitudes of Examples out of the best Greek Authors, but it will be enough to us to Mention two or three. Thus *Thucydides* (*lib. 5. cap. 84.*) εἰς οἱ μῆλοι πρὸς μὲν τὸ πλῆθος εἰ ἡγαγον ἐν δὲ ταῖς ἀρχαῖς. That is, *The Melians did not bring (the Athenian Ambassadors) to the Multitude, but only to the Magistrates. To the Multitude, that is, the Common Wealth, or Body of the People.* And *Isocrates in Areopa.* καὶ τότε μὲν, ὅτε τὸ πλῆθος κύριον ἦν τῶν πραγμάτων. i. e. *When the*

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Multitude (that is the People or Commonwealth) was Master of Affairs. Thus also Clemens in his Epistle to the Corinthians, *Who among you is noble and generous? Who has Bowels of Compassion? Who is full of Charity? Let him say, if on my Account there be Sedition and Strife, and Schisms, I will depart and go whither you will have me, και ποιῶ τα προσσώμενα ὑπὸ τῆ πλῆθους, and I will do what shall be enjoined me by the Multitude, that is, not by one Congregation, or by a Squadron of the People gathered together at Random; but by the Body of the People of the Corinthian Church. Wherefore by Multitude here, we must understand the Society of Christians at Jerusalem, the whole Body of the People of the Church there. And this will be farther evident if we consider,*

2. That the Deacons did not belong to one Congregation, only of the Church at Jerusalem, but were Officers of that whole Church, and therefore seeing the Deacons were a common Concernment of the whole Church there, it cannot rationally be supposed that the Apostles would assemble a Wing of that People, or one Congregation only of that Church to elect them; that would have been as injurious to the Church of Jerusalem, as it would have been to the Commonwealth of Rome, if the Tribunes had assembled one Tribe, only of the Roman People to elect the Consuls, or the like.

3. If the Apostles had gathered only a part of the People together, or a Congregation of the Church of Jerusalem, to elect the Deacons, the Evangelist would have given Account of it; would not have said that the Apostles called the *Multitude of the Disciples unto them*, for that would have been a Falsity, but would have said that the Apostles called a *part of the Multitude* unto them, or these of the Disciples who belonged to such a Congregation of the Church of Jerusalem.

4. All this is confirmed by the Testimony of Cyprian, and a whole Synod of African Bishops with him, who speaking of this same Affair, says expressly that the Apostles called together the whole People of that Church, says he, *Neque hoc in Episcoporum tantum & Sacerdotum, sed in Diacanonum Ordinationibus Observasse Apostolos animaver.*

timus, de quo & ipso in *Actis Eorum Scriptum est*; Et convocarunt, inquit, illi duodecem totam Plebem Discipulorum, & dixerunt is, quod utique idcirco tam diligenter et caute Convocata plebe tota gerebatur, ne Quis ad Altaris Ministerium, vel ad Sacerdotalem Locum indignus obreperet. That is, And this we find the Apostles observed in the Ordinations not only of the Bishops and Priests, but also of Deacons, concerning which very thing it is written in their Acts: And the Twelve, says he, called together the whole Commonalty of the Disciples, and said to them; And this whole Affair, was therefore so carefully and cautiously gone about, the whole People being called together, lest any that is unworthy should creep into the Sacerdotal Office, or the Ministry of the Altar. Cyprian and the Bishops in his time, knew nothing of such Maxims as are advanced by D. Maurice, to wit, Whatever is done in publick, and before a Congregation that is unlimited, is in the Common way of speaking, said to be done by all the Community. That is, what is done before one Congregation, may in the common way of speaking, be said to be done before all the Congregations of a whole episcopal Diocese. And again, says he, Expressions of this Nature have an allowed Favour of Construction among all Men, and when a whole City is said to come together, Men understand only a great multitude, without any rigorous computation what Proportion such an Assembly may bear to the whole City. Which are nothing but meer Shifts, invented to darken plain and notorious matter of Fact which cannot be made obscure by the most refined and artificial Sophistry.

It is evident then that the Church, the Episcopal Diocese of Jerusalem, was assembled in one place, and was one Congregation when the Deacons were elected, that is to say, it was one Congregation only, a little before the great Persecution and dispersion mentioned in *Act. 8. 1.* and after the Conversion of the 5000, *Act. 4. 4.* And after Luke had said, Believers were the more added to the Lord, multitudes both of Men and Women, and again, In those days when the Number of the Disciples was Multiplied, &c. The Church of Jerusalem you see, was Congregational only, after all these Conversions and all these Accounts of the great increase of Believers, so much Urged, Aggravated, and Magnified by the Doctor. Now

Now from what has been said, it is clear that there is no Solidity in these Arguments (taken from the foresaid Passages in the *Acts*) which are Adduced by the Doctor to prove that the Diocese of Jerusalem was of the English Form, or consisted of Multitudes of Congregations. What more ridiculous than to pretend to dispute that that Diocese or Church, *was grown too Numerous to Meet all in one Place*, when we have plain History for it, *Scripture History*, that it did actually meet in one Place? For my part, I cannot understand what end the Doctor could propose to himself in such Reasonings and Disputations, if he did not intend to persuade us that the *Evangelist* contradicts himself.

THIRDLY, The Church of Jerusalem consisted of one Congregation only, a long time, about 17 or 18 Years after this, to wit, at the famous Council or Meeting of the Apostles mentioned *Act. 15*. For then we find the whole Multitude, or Body of that Church, Assembled together in one place with the Apostles and Elders, *v. 12. Then all the Multitude kept Silence, πᾶν τὸ πλῆθος.*

It will be said here, that by *all the Multitude*, we are not to understand the whole Church of Jerusalem, or Body of the Christian People belonging thereto, but these of the People only who were present there at the Time. *Then all the Multitude kept Silence*; signifies, will they say, All the People who were present with the Apostles and Elders in that Place, kept Silence.

For clearing this it must be considered, that *πλῆθος*, or Multitude is taken in a twofold Sense.

1. It signifyeth a great Number, or all the People who are any where present at the Time, thus *Luke 1. 10. And the whole Multitude of the People were Praying without at the Time of Incense.* That is, not all the people of the City of Jerusalem without Exception, but these of them who were there at the time. All the Inhabitants of the City without Exception not being Obligated to be present at the Temple every time that the Incense was burnt, only none were Excluded, so that any might come who pleased. Wherefore the Doctor's Rule may take place here, that is, we may hereby Understand *A great Assembly, without rigorous Computation what Pro-*

portion such a Multitude may bear to the whole City. Thus *Act. 21. 36.* The Multitude of the People Followed after, Crying, away with him, that is not all the Inhabitants of Jerusalem, but a great Number of Persons, the whole Rabble of the people that had got together; And *Isocrates* in *Panegy.* καὶ τὸ πλῆθος τῶν ἀφι-
κνυμένων ὡς ἡμᾶς, τοσούτον ἔστιν. Meaning, that great Numbers of People Resorted to Athens from all places of Greece.

2. πλῆθος is taken in a political Sense, that is, signifyeth the Society, whether Civil or Ecclesiastical, and then it comprehendeth the whole Body of the people, whether of the Church or Common-Wealth. In this Sense it is taken in the above-cited Sentences of *Thucydides* and *Isocrates*, where it can signify no other thing but the Commonwealth, the whole body politick, or the Civil Society. And in this Sense it must be taken, *Acts 6.* 2. As we have made it appear already, the People being assembled there, to Elect the Church Officers, which is an Act of a Society or Body Politick.

And in this Sense must the Word be taken in this place, which is now under our Consideration, seeing the πλῆθος, or Multitude here, was come together to consider of an Ecclesiastical Matter together with the Apostles and Elders, and to concur with them in making Decrees (*Act. 15. 23.* compared with *Act. 16. 4.*) which is also an Act of a body politick or Ecclesiastical Society. By Multitude here then we must understand the Church of Jerusalem, the Diocese, the whole Body of the Christian People belonging thereto. And this is farther evident from what is said *v. 22.* Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company, &c. so that the Multitude *v. 12.* was not one Congregation of the Church of Jerusalem only, or these of the people who happened to be with the Apostles at that time, but the whole Church, this is so Plain, so Positive, so Express, that there is no possibility of Eluding it by any Sophistry whatsoever, and puts an end to further Reasonings on this Head. People may set themselves to find out Evasions if they please, but such Bright Evidence will still leave a Conviction in the Conscience with these
who

who have any regard to God or his Word, or the interest of their own Souls.

Let no Person deceive himself then, or think to Evade such plain Scripture Assertion, by such a miserable Subterfuge as *D. Maurice* pretends to Shift off such Expressions as *Plebe universa, Fraternitate omni presente*, or the like in *Cyprian's* Epistles; or Fancy that *whole Church* here, is only a loose Expression like that of *Jerom*, when he said that all the people of the Cities of *Palestin* came to the Funeral of *Paula*, or the like. For the Affair that was agitated in this Council or Meeting, was of publick concernment, and had no relation to one Congregation of the Church of *Jerusalem* rather than another; And therefore it cannot be supposed without manifest Absurdity, that the Apostles would Assemble one Congregation of that Church Exclusive of others, if others there were, *to consider of that Matter*. Unless any will say that it was not any one stated Congregation of that Church that came to that Meeting, but some of the more Pragmatical among the Brethren, or who were of a more meddling Temper than the rest: Which will only be an impious Reflection on those who could say, *It seems good to the Holy Ghost and to us*.

Moreover when it is said, *Then pleased it the Apostles and Elders with the whole Church*, it can no more be pretended that *whole Church* imports a part only of the People of the Church of *Jerusalem* or one congregation of it, than, that *Elders* signifies only a part of the Elders of that Church. Or when it is said in the Epistle that was sent, *The Apostles, and Elders and Brethren send greeting unto the Brethren which are of the Gentiles in Antioch, Syria, and Cilicia*, there is no more ground for imagining that the Brethren who concurred with the Apostles and Elders in sending the Epistle, were a part only of the Brethren of the Church of *Jerusalem*, than for imagining that the Epistle that was sent to the BRETHREN in *Antioch, Syria, and Cilicia*, was sent to a part only of the brethren in *Antioch*, and the other Places to the Exclusion of the rest.

FOURTHLY, The Church of *Jerusalem* was congregational still seven years after this council we have been speaking of, to wit, when the Apostle *Paul* went to

that City for the last time, and was made Prisoner there. For when he came to visit *James*, *James* said to him, (*Act. 21. 22.*) *The Multitude must needs come together, for they will hear that thou art come.* The *το πλῆθος* here, or Multitude must be taken in the same Sense as before; the whole Church of *Jerusalem* was equally concerned in the Affair for which *James* said *the Multitude must come together*, and therefore it will be as absurd to take *Multitude* in this place, for a Part of the Church of *Jerusalem*, as to take *πλῆθος* for a part of the *Athenian* or *Melian* People in the foresaid Sentences of *Isocrates* and *Thucydides*. We conclude then that the Church of *Jerusalem* was a congregational church only, seeing it used to assemble upon all occasions in one Place, which is not the way of such Diocesan Churches as are in Fashion now in England, and the Papal Dominions; such Churches neither can assemble together in one place, neither can any reasonable End be proposed for their assembling (whatever dreaming Men like *Mr. Dodwel* may imagine) more than for assembling together the whole People of a National, or Patriarchal Church.

And seeing the Church of *Jerusalem* was such, that it could, and actually did Meet in one place, as is said here in the 22 verse, it is evident enough that the *Myriads* of believing Jews mentioned in the 20th verse did not all belong to the church of *Jerusalem*, as has been said, or that *Myriad* there must not be taken strictly and precisely for the Number of ten Thousand, but in a general and indefinite Sense, for a considerable and great Number.

SECTION VI. *That the Diocese of Jerusalem was no other than Congregational, proven by the Testimony of Eusebius.*

IF it be needful to say any more on this Head, We have the Testimony of Antiquity concurring with what we are pleading for, of which our Cause is never a whit the worse. *Eusebius* gives account (*Eccl. Hist. Lib. 3 c. 5.*) that the Church of *Jerusalem* being warned from Heaven, by some Holy Men or Prophets that were among them, of the approaching Destruction of the City, left it, and went and dwelt

dwelt at Pella, a little City on the other side of Jordan. Says Eusebius,

Sed & cum universa Plebs Fidelium Ecclesia Hierosolymitana, ex Oraculo quod Viris quibusdam Sanctissimis divinitus editum fuerat, ante initium Belli ex Civitate Migrare, et Oppidum quoddam trans Jordanem, Pellam nomine, incolere jussa fuisset: jamque omnes qui in Christum crediderant, relictis Hierosolymis, Sedes suas Pellam transtulissent. That is, But also when the people of the Church of Jerusalem, was ordered to leave the City, and to go and dwell at a certain Town on the other side of Jordan, called Pella, by a divine Oracle which was revealed to some holy Men before the beginning of the War. And all that believed in Christ having left Jerusalem, had already taken up their Habitation in Pella, &c.

And hence it is evident that the Church of Jerusalem could be no other than a congregational Church, seeing such a small and inconsiderable Town, as was Pella, could afford them Lodging together with its own inhabitants, There could be no Room in that place for the many Myriads the Doctor speaks of.

Now here the Doctor tells us in the first place how Numerous that Church was immediately before the destruction of the City: says he, *Before the destruction of that City, and the Jewish Nation, we are told by Hegesippus (a) that the Scribes made an uproar and cry-* (a) Euseb. ed that the whole City was in Danger of becoming p. 2. c. 33. Christian. Their Apprehensions had been very childish if the Christians had not yet increased beyond one Congregation, when the Rabbins will have near 500 Synagogues to have been in Jerusalem at that Time. (b) (b) Des. This appears to have been said with a design to discredit die. Epif. Eusebius's Narration, and make it appear Fabulous like, p. 360. but has no Weight. For invidious and designing Men, such as Doctor Maurice, and other Doctors that might be named, will sometimes cry that the Church is in Danger, not that it is in danger really, but that they may stir up Jealousies, incese, and carry on their dark Designs, and bring mischief on their Neighbours.

In the next place the Doctor pretends that if the Church of Jerusalem could retire to, and Lodge in such a place

as *Pella*, it was certainly Wasted a few Years before by Persecution, Apostacy, or some strange Accident not known to us, nor mentioned in History. But this is only Fiction of the Doctor's, and if he may be allowed to Obtrude *Forgery* for *Real History*; he may answer any thing, or dissolve any Arguments. Admit the Fiction of the *Socinians*, that Christ was taken up to Heaven Corporally after his Baptism to be instructed, as True and Real History, and they will answer very cleverly several Weighty Arguments that prove the Divinity of our Saviour.

In the third place, the Doctor plainly calls in Question the truth of this Narration of *Eusebius*: says he, *Nay this Story of the Transmigration to Pella comes from no certain Authority, and Valesius hints his mistrust of it, when he observes that Eusebius Quotes no Author, and probably took all this matter from Tradition, which is no very certain way of Conveying any thing to Posterity. To this I say,*

(1st.) That this piece of History carries a great Air of probability with it. For

1. It is agreeable to our Saviour's prediction *Luke 21. 21. Let them which are in the midst of it, depart out, and let not them that are in the Countries Enter thereinto. And Math. 24. 20. But pray ye that your Flight be not in the Winter, neither on the Sabbath Day.* That is pray ye that you may get timely Warning concerning the destruction of the City, that you may not be put to great Hardships and inconveniencies in your Flight.

2. The Age of Miracles was not over, and the Spirit of Prophecy had not yet Ceased; and therefore it is altogether probable that God would Warn his people by the Mouth of some of the Prophets in that church, that so they might not perish in the common Calamity. Both *Josephus* and *Tacitus* Mention several wonderful prodigies which were evident Presages of the impending Ruin; and therefore it is altogether likely that God would favour his Church with a particular Revelation, especially considering that HE used to give Warning in those days concerning far more inconsiderable, and less dangerous Events; Witness the Prediction of the dearth in the days of *Claudius* by the Prophet *Agabus*. (a) Some are of Opinion, that the Christians

Christians left the City and Fled to *Pella*, when the Priests heard the mighty Noise, and dreadful Voice in the Sanctuary, saying LET US DEPART HENCE. Says *Iacitus*, The Gates of the Temple were all on a sudden thrown Open, and, BEHOLD THE GODS DEPART, was pronounced in more than human Accents. (a) It is very likely that this would make impression on the Members of the church, and cause them to think, it was time for them to be gone, if they were not away before. (a) Hist. 1. S. C. 13.

3. If the Christians were at that time in *Jerusalem*, they would be a considerable party in it; yet *Josephus* in his History of the Siege and destruction of that City, takes no Notice of them at all, and does not so much as once Mention them, though he gives particular account of others less considerable than the Christians can Reasonably be supposed to have been: and therefore it is more than probable that they were not in *Jerusalem* in the time of the Siege, but had Fled to *Pella*, according to *Eusebius's* Account. And if any Person will contend without ground, that this Narration of *Eusebius* is Fabulous, and that the Christians were in *Jerusalem* when it was besieged, and perished in its Ruin; he must be obliged to Acknowledge that they were such a small and inconsiderable Company, that they came not under the observation of the Historian; And this will be found to be as Ruinous to the episcopal Hypothesis, as their Flight to *Pella* can be.

4. The Transmigration of the Church of *Jerusalem* to *Pella*, was a very remarkable and publick Event, and the Memory of it capable of a more Safe and Easy conveyance by Tradition, than many other things Narrated by *Eusebius* which Nevertheless pass current amongst the Prelatists.

(2.) The Stories in *Eusebius*, for which he cites the clearest and most Authentick like Authorities are not always most to be depended on: Witness the Letter sent by *Agbarus* King of *Edeffa* to JESUS CHRIST at *Jerusalem*, and CHRIST'S Letter to *Agbarus*, which Letters he says he took word for word out of the publick Archives and Monuments of the City of *Edeffa*,
and

and that is what I do not in the least doubt of, but as says *Du Pin*, it is likely that he credited those Records too easily.

(3.) If we may be allowed to call in Question the Truth of *Eusebius's* History, when what is said therein cannot be brought to quadrat handsomely with our Hypothesis, what will become of the unquestionable Records of Antiquity which our prelatists Run to as the principal Support of their Cause? Or the uninterrupted Line of Succession from the Apostles? Upon what Certain Authority does *Eusebius* build his Accounts of the Succession of the first bishops in their episcopal Sees? On the Hypothesis of an uncertain CLEMENT (says bishop Stillingfleet) and the Commentaries of Hegeippus, whose Relations and Authority are as questionable as many of the Reports of *Eusebius* himself are, in Reference to those Elder Times, &c. *Iren.* p. 297. If the Presbyterians pretend that *Eusebius's* Accounts of the Succession of the Bishops at Rome, Alexandria, Antioch, and Jerusalem come from no Certain Authority, what will such Men as the Doctor say? But it seems that to contradict the Records of Antiquity, when that makes for the purpose, is a privilege which the episcopal Divines have reserved to themselves, and which Presbyterians must not presume to claim to.

But the calling in Question, or denying this Little Piece of History, the Transmigration to Pella, is of greater Consequence than either *Valesius* or *D. Maurice* were awar of. If this Transmigration to Pella was a Fable, and if the Christians did not depart from Jerusalem, then the Church there was destroyed with the City, and if that was, the Succession of the bishops of Jerusalem behaved to be interrupted for a considerable time. Nevertheless *Eusebius* gives us a Catalogue of the Bishops of Jerusalem, in an uninterrupted Line of Succession from the Apostles. Wherefore if the Church of Jerusalem did not Transport to Pella, it necessarily follows that *Eusebius's* Catalogue of the uninterrupted Succession of the Bishops of Jerusalem is a Forgery, that it was either Forged by *Eusebius* himself, or those from whom he received it. And if the Catalogue of the Succession of the
bishops

bishops of *Jerusalem* is a Forgery, we have Reason to believe that the Accounts of the Succession of the bishops at *Rome*, *Alexandria*, and *Antioch*, are Forged in like Manner. And so farewell to the Episcopal Line of Succession.

(4) It is a matter of very small moment to us whether that Story of the Transmigration to *Pella*, be a Fable or not, it being sufficient to our purpose, that *Ensebius*, and the Christians in his Time, and the more Ancient Christians from whom the Tradition of that Story was derived to them, believed it. For seeing they believed that the Church of *Jerusalem* did transport to *Pella*, and that there was Room enough in that little Town to contain and Lodge both that Church and the Inhabitants, they could not believe it to be any other than a congregational Church. *D. Maurice* who fancied it to be a Church of the English Form, was Obliged either to Deny that it Went and Resided at *Pella*, or to invent some unknown Accidents to Waste it, and Diminish its Numbers, that so it might be prepared to Enter in at so small a Gate, or made capable to be Contained and Lodged in such a little Town. *Ensebius* had no such thought, did not dream of any such thing, and this is Demonstration that he did not dream that the Church of *Jerusalem* was such as the Dr. gives out that it was.

Thus now I think I have made it appear as evidently and clearly as needs be desired, that the Church or episcopal diocese of *Jerusalem* consisted of one Congregation only. And in the next place we must consider the other Scriptural Churches, and particularly that of *Antioch*, the most Honourable, and I believe the most Ancient Church after that of *Jerusalem*, the Church in which the Disciples were first called CHRISTIANS. And I say that

The Church of *ANTIOCH* consisted of one congregation only. This is evident from its being said (*Act. 14. 27.*) of *Paul* and *Barnabas*, that when they came thither, and had had gathered the Church together they Rehearsed all that God had done with them. No Church uses to be gathered together but that which is Congregational. Could one assemble a Church like the Church

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or Diocese of *London* and *Lincoln*, and Rehearse a thing to it ? And *Act. 11. 26.* It is said of the same Persons, that for a whole Year they assembled themselves with that Church. Wherefore it is Manifest that the Church of *Antioch* consisted of one congregation only. Consequently Church must be taken in the congregational Sense, *Act. 11. 26. Act. 14. 27. and Act. 15. 3.* Seeing it is the Church of *Antioch* that is spoken of in these Places. In like manner I say that

The Church of *CORINTH* consisted of one Congregation only, for it used to Meet together in one Place, *1 Cor. 14. 23. If therefore the whole Church be come together into one place, &c.* And *ch. 11. 18. When ye come together in the Church,* and *ch. 14. 19. Yet in the Church I had rather speak five Words with my Understanding, &c.* One can not speak in a Church consisting of Hundreds of Congregations. And *v. 28. Let him keep Silence in the Church,* that is, in the Congregation. And seeing the Church of *Corinth* consisted of one Congregation only, Church must be taken in the congregational Sense in the following places, *1 Cor. ch. 1. v. 2. ch. 6. v. 4. ch. 10. v. 32. ch. 11. v. 18. and 22. ch. 14. v. 4. 5. 12. 19. 23. 28. 35.* And *2 Cor. ch. 1. v. 1.* because it is the Church of *Corinth* that is spoken of in these places.

It is said *1 Cor. 14. 34. Let your Women keep Silence in the Churches:* But it will not hence follow that the Church of *Corinth* consisted of many or more Congregations than one. Churches there is the same as Meetings or Assemblies, and must be understood successively, and not as if the Church of *Corinth* had been distributed into different congregations, or used to Meet in different Assemblies at the same Time. *Isocrates* says in *Panath.* that the *Athenian* Orators calumniated one another in the Churches, or in the Assemblies of the people, ἐπὶ δὲ τῆς μὲν ἡ λαιδορουμενῆς, ἐν ταῖς Ἐκκλησίαις περὶ μεσελλυμμάτων. &c. Nevertheless the people of the *Athenian* Common-Wealth used always to Meet in one Assembly.

The Church of *LAODICEA* consisted of one Congregation only, seeing *Paul's* Epistle was Ordered to be read therein, *Coloss. 4. 16.* And so did

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The Church of *CENCHREA*, *Rom. 16. 1.* Seeing *Cenchrea* was but a small and inconsiderable place, a Port or Haven of the City of *Corinth* and not far from it.

The *Doctor* pretends that *Cenchrea* never had a Bishop of its own, but was under the Bishop of *Corinth*, as a Parish of his Diocese. If this be, the Church of *Corinth* consisted of more Congregations than one, and *Cenchrea* will make nothing to our purpose, as not being an episcopal Diocese. But what the *Doctor* Affirms is contradicted by the *Author* of the *Constitutions*, who makes *Cenchrea* an episcopal Diocese and says that it had a Bishop. The *Doctor's* Answer is as follows.

Such Counterfeits as the Author of the Constitutions, care not where, nor whom they make Bishops, but the world is now grown too wise to take Fable for History, and Forgery for Ancient Records. Def. Dioc. Ep. p. 121.

But that *Cenchrea* was an episcopal diocese, and had its Bishop, may be easily proven. For in the first place that *Cenchrea* was a Church, is what cannot be denied, seeing the Apostle calls it so in Express Terms. And it was a Church that had Church Officers, for the Apostle Recommends *Phebe* the Deaconess of that Church, and seeing it had Deaconesses it cannot reasonably be supposed that it wanted other Church Officers. Then *Ignatius* tells us, that every Church had a bishop, Presbytery and Deacons, without these, saith he, (a) there is no Church. In the primitive Times Bishop and Church were Correlates, every bishop had a Church, and every Church had a Bishop, or Bishops. It is evident then that *Cenchrea* had its bishop in the primitive Times, because it was a Church, and every Church had a bishop; tho' it might be swallowed up afterward, when the bishops became worldly and Ambitious, and be annexed to the diocese of *Corinth*. And as to what the *Doctor* says, it has no Solidity.

On other Occasions the *Author of the Constitutions* is set in the first Rank, reckoned an *Author* of the Earliest Antiquity, a Person who lived in, or near to the *Apostolical Times*; when he advances any thing that appears favourable to the *prelatical cause*, for Example, when he says that *Timothy* was made bishop of *Ephesus*, *Titus* of

of *Crete*, or *Dionysius Areopagita* bishop of *Athens*, or the like, then he speaks *certain* and *infallible Truths*; But when he Affirms any thing that is Hurtful to *Roman Episcopacy*, or wounds the Prelatical Hypothesis, when he gives Account of a Dioceſan Bishop's being Constituted in ſuch a ſmall and inconsiderable place as *Cenchrea*, then all that he ſays is *Fable* and *Forgery*. What can Men do but wonder at ſuch Ridiculous and Witleſs Partiality? I am far from thinking that any Perſon is Obliged to believe that *Paul* Constituted *Lucius* Bishop of *Cenchrea*, on the bare Teſtimony of ſuch a Writer as the Author of the Constitutions. On the contrary, I'm perſwaded, he either lied or ſpake on hear-ſay, or uncertain Reports, when he ſaid, for example, that *Paul* made this Man Bishop of ſuch a Place, and *Peter* that Man Bishop of another Place. Nevertheless it is no ways Rational to ſuppoſe that that Author would ſay that *Paul* conſtituted *Lucius* Bishop of *Cenchrea*, without any Foundation at all, that is, if either *Cenchrea* had no Bishop, and was not a Di-ceſe in the Times in which he lived, or was known to have had no Bishop from the beginning. It is not the Way of ſuch Men to Expoſe themſelves willfully, by Advancing things which are known to be Falſhoods, this would Deſtroy the End of their Writing, and ſoon Diſcover that they have no Affinity at all with theſe Authors, under whoſe Names they deſire to make their Works to paſs. Wherefore we may Conclude either that *Cenchrea* had a Bishop at the Time in which this Author lived, or was certainly known to have had one in former Times.

Indeed if this Author had been a Man of *Arius's* Temper, an Enemy to Episcopacy, it might have been with ſome Probability ſuſpected, that he might invent ſome Lies to the Prejudice thereof, to make it as contemptible as he could: But ſeeing he was of a quite contrary Diſpoſition, a moſt Extravagant Magnifier of the episcopal Office, as ready to Extol and Flatter the biſhops as any Perſon that can be Nam'd, and very ſenſeleſſly Represents them on all Occaſions as *Absolute Monarchs*, or great and mighty Princes, we may depend on it, that when he ſet himſelf to invent *Forgeries* and *Fables*, they would always be in Favours of the episcopacy, but never to
its

its Prejudice ; And that when he Advances any thing that has a Tendency to the Lessning of the greatness of the Bishops, that is none of his Fiction, but sure and certain matter of Fact. In a word, there was never a more faithful, never a more Zealous Friend to the Episcopacy, in any Age, than was the *Author* of these Constitutions, yet he always Represents the bishops on all Occasions, as Pastors of one single Congregation. Wherefore it is most certain, That Bishops of the English kind, Bishops that had Churches consisting of many Congregations, or more Congregations than One, were not so much as in imagination in the Days of the *Author* of these Constitutions.

In like manner *Church* must be taken in the Congregational Sense, *Rom. 16. 5. 1 Cor. 16. 19. Col 4. 15. and Philem. v. 2.* For Congregational Churches only could assemble in the Houses of private Persons. And no less evident is it, That *Church* must be taken in this Sense, *Heb. 2. 12. and also Jam. 5. 14, It not being usual to send for the Elders of a Church, consisting of hundreds of Congregations, to Pray over a Sick Person :* And as unusual to bear Witness, or do any thing before a *Church* of that kind, wherefore it is a Congregational *Church* that is spoken of. *John 3. v. 6.*

And seeing the Churches of *Jerusalem, Antioch, Corinth, and Laodicea,* were Congregational only, I think the like may be said of the Church of *Ephesus*, wherefore in *1 Tim. 3. 5. 1 Tim. 5. 16. Act. 20. 17 and 28,* *Church* must be Understood in the Congregational Sense, because it is the Church of *Ephesus* that is spoken of in these Places. But if any Person be Pertinacious, and will not allow the Church of *Ephesus* to pass for Congregational, without farther Probation, let him consider that the Churches of *Rome, and Carthage,* greater Churches by far than that of *Ephesus,* were Congregational, even in the days of *Cyprian* and *Cornelius*, that is, after the middle of the third Century, as has been proven elsewhere ; Or, if he pleases, he may reckon their four Verses as belonging to the sixth Class.

Now after all, Our proving that *Church*, in all their Verses of the 5th Class must be Understood in the Congregational Sense, is Supererogation. The Thing that I

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Urges,

Urge, Insist, and Build upon, is this. *That it cannot be proven by Scripture, that Churches, or Episcopal Diocesses either did actually, or should by their Original Constitution, or any Divine Warrant, consist of many, or more Congregations than One.*

We come now to the Verses which are contained in the sixth and last Class, and it is evident at first Sight, that *Church* may be Understood as fairly in the Congregational, as the English Sense in all of them. There is nothing either in the Text or Context, to oblige us to Understand it of a Church, consisting of hundreds of Congregations, rather than of a Church consisting of one Congregation only. And the like may be said of all the Texts in the *New-Testament*, where *Church* is to be found, or the equivalent thereof, not so much as one Text can be found, or named, where that Word must be understood in the English Sense. Consequently English Dioceses or Churches, Churches consisting of Multitudes, or Hundreds of Congregations, are destitute of Scripture-warrant, have no Divine Authority, and are of human Invention. And hence it is evident, that *Bishops* having Diocesses, or Churches, consisting of many or hundreds of Congregations, are not of Divine Institution, but meer human Creatures; for as the Churches are, such are the Bishops, who are the Officers, or Ministers of these Churches.

In a word, there is no more foundation in Scripture, for English Bishops, than for Popes, Patriarchs, or Cardinals, &c. Popes, Patriarchs and Cardinals are not expressly forbidden in the word of God, and this is all that can be said in favour of Bishops having Churches consisting of more Congregations, or Parishes, than one.

SECTION 8. *Some Objections Removed,*

BEFORE we dismiss Doctor *Maurice*, we must Answer an Objection started by him, tho' it be not worth the Mentioning here, were it not upon the Account of the more Ignorant, who are easily deceived, even by the weakest sophisms. "Let us yield up the Point at once, saith he, and grant, that no Bishop for the three first Centuries had more than one Congregation; But at the same time, let us take the Reason along with

“ us, that for so long time, no City had more *Christians*
 “ than might meet in one Church; no *Bishop* then could
 “ have more Congregations than all the *Christians* of
 “ his City and Territory did Compose. But the Contro-
 “ versies about Church Government are still Undecided,
 “ for this does not preclude the *Bishops* from a Right of
 “ having many Congregations under their Inspections, if
 “ more had been. The Controversies about Church Go-
 “ vernment turn upon Questions of Right, and not of
 “ Fact, &c. *Def. Dioc. Ep. p. 6.* I Answer,

If the Doctor had proven that the *Bishops* have a Right
 by Divine Authority, to have Churches, or Diocesses,
 consisting of many Congregations, there had been some
 Sense in what he here says; but seeing that is what he nei-
 ther did, nor could prove, what he says amounts to no
 more but a miserable begging of the Question. That *Bi-*
shops should have Churches consisting of many Congrega-
 tions is what we deny utterly, and desire may be proven.
 And what does the Doctor? He supposes that *Bishops*
 have a Right to have Churches consisting of many Con-
 gregations, he supposes it as Unquestionable, a thing a-
 bout which there is no Controversy at all; which is Re-
 dulous. The Controversies about Church Government
 turn, says the Doctor, upon Questions of Right, and not
 of Fact. Be it so. But then we desire to know, upon
 what the Right of *Bishops* to have Churches consisting
 of many Congregations is Founded? Where is their
 Charter? Where is their Warrant to have such Churches?
 Where is it said in Scripture to the *Bishops*, tho' now
 you can have but Congregational Churches only for your
 Diocesses, upon the Account of the paucity of *Christians*, yet
 afterward when *Christians* are Multiplied, take care to have
 Churches consisting of hundreds of Congregations, and
 see that a *Bishop* be not Ordain'd in a Borrough, or little Ci-
 ty, where a Presbyter is sufficient, least the Dignity of
 a *Bishop* be lessened. But of this enough.

Perhaps it may be thought by some, that our making
 the Churches of *Jerusalem*, *Antioch*, *Corinth*, &c. meerly
 Congregational, destroys what we call *Presbyterial* Go-
 vernment, or such Ecclesiastical Courts, as *Presbyteries*,
Synods, and *General Assemblies*, and Establishes what is
 called *Independntism*. And therefore the London

Ministers contend earnestly that these Churches were not Congregational but Presbyterian, that is, that every one of these Churches comprehended several distinct Congregations, having particular Pastors of their own: But all this is Mistake: To think that the Churches of Jerusalem, Antioch, Corinth, &c. were Presbyterian Churches is Mistake, and it is Mistake to think that asserting these to have been Congregational Churches, militates against Presbyterian Government.

It will be said, That the Churches of Jerusalem, Antioch, Corinth, &c. were compleat Churches, independent, and had the supreme Power of Government within themselves; wherefore if it be supposed that they were Congregational only, it will follow, that every Christian Congregation, or Parish, is a compleat Church, and hath the supreme Power of Government within it self; and this is downright Independentism, and will score off Presbyteries, Synods, &c. I answer,

If it be pretended with the *London Ministers*, that the Churches of Jerusalem, &c. were Presbyterian Churches, comprehending each of them several distinct Congregations, it must still be granted that these Churches were Independent, for the same Reasons these are obliged to grant they were Independent, who suppose they were Congregational Churches only: My Meaning is, If they who suppose that these Churches were Congregational, must grant that they were Independent Congregational Churches; for the same Reasons, they who suppose them to have been Presbyterian, must grant them to have been Independent Presbyterian Churches.

Now say I, If independent Presbyterian Churches may joyn or confederate into Synodical, and these again may confederate into National Assemblies: For the same Reasons, Independent Congregational Churches may joyn and confederate into Presbyterian, and these Presbyterian into Synodical Meetings, &c. And if this be, no more Damage is done to the Presbyterian Government, by asserting that the Churches of Jerusalem, Corinth, &c. were merely Congregational, than by supposing they were Presbyterian Churches. And no more is needful to be said for vindicating the preceeding Arguments from a Tendency to destroy the Presbyterian Government. But

But I am mistaken if it may not be granted to the *Independents*, without doing any Harm to Presbyterian Government, that every Christian Congregation is a compleat Church, has the supreme Power of its Government within it self, and is independent on other Churches; it being evident that if a Christian Congregation were at a distance from all other Churches, it would have a supreme and Independent Ecclesiastical Power, and that every Congregation has a Right to Elect its own Bishops or Presbyters, which is the very highest Act of Church-Power.

If it be demanded then, that seeing the Apostles, by the Direction of the Spirit, erected every Christian Congregation into a compleat Church, with a supreme Power of Government within its self, what Warrant have the Church Officers, the Bishops and Presbyters, or the Governours of the several Churches, to confederate or combine among themselves, and act as a Court or Judicatory, whether Presbytery, Synod, or National Assembly? It may be answered,

That they have the Practice and Authority of the Primitive Church for their Warrant, the Church of the three first Centuries, which is of vast Moment: So that when the Bishops confederate and erect themselves into Ecclesiastical Courts, *they go forth by the Footsteps of the Flock*. And that this was the Practice of the Primitive Church, is evident. Thus tho' every particular Church or Bishop was compleatly equal and independent, so that not one Church or Bishop could pretend to any Authority or Jurisdiction over another Bishop and Church, according to Cyprian, who says, *Neque enim quisquam nostrum Episcopum se Episcoporum constituit, aut tyrannico terrore ad obsequendi Necessitatem Collegas suos adigit; quando habeat omnis Episcopus pro licentia libertatis & potestatis sue Arbitrium proprium; tamque judicare: Ab alio non possit, quam nec ipse potest judicare. Sed expectemus universi Judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem & preponendi nos in Ecclesia sua Gubernatione, & de actu nostro judicandi: (a) That is, (a) Tem.* Neither does any among us make himself a Bishop of Bi- 1. p. 229. shops; nor by a tyrannical Terror forces his Collegues to the 230. Necesf.

Necessity of Obedience, seeing every Bishop has the Power in his own Hand, according to the License of his Liberty, and can no more be judged by others, than he himself can judge others. But let us all expect that we will be judged by our Lord Jesus Christ, who alone has Power both of setting us over the Government of his Church, and judging concerning our Administration. Tho', I say, all Churches were equal in the Third Century, and every Bishop Independent, the Ministers, the Bishops and Presbyters of the Churches then, did combine and confederate among themselves, and acted in a joynt way as Courts and Judicatories. A Synod of Bishops and Presbyters assembled at Antioch about the Affairs of Paulus Samosatenus, and judged, condemned, and deposed him for his Crimes, and (a) Euseb. turned him out of his Church. (a) And Cyprian gives Account of several Synodical Meetings in Africa in his own t. 29. Times, and elsewhere. And farther,

*They have not only the Practice of the Primitive Church for their Warrant in this thing, but the Practice of the Primitive Church founded upon Apostolical Example, and Divine Authority: For the Apostles were constituted by Christ himself Universal Officers of the Church Catholick, and they were all equal among themselves, and Independent, not one Apostle had any Jurisdiction or Authority over another Apostle; yet we find these Apostles meeting together (Acts 15.) and acting as a Judicatory, together with the Church Officers, and Church of Jerusalem: If then twelve Apostles of equal Authority, and Independent on each other, joyned and acted as a Court, formed Canons or Decrees (Acts 16. 4.) by common Authority and Consent, the Bishops of Twelve or more Neighbouring Churches, who are of equal Power, and in themselves independent, may assemble, and act as a Court, for the same Reasons that the Apostles so acted. And this is also Foundation for Synodical, or National Assemblies. But the Apostles could not devolve their Apostolical Power which they received from Jesus Christ, upon Peter, or any one of their Number, and therefore it cannot be pretended that the Bishops of some hundreds of Churches or Congregations, may divest themselves of their Episcopal Power, and devolve upon what they call a *Bishop*, or make him their Ecclesiastical Monarch.*

SECT. IX. *That the Arguments which are commonly proposed to prove the Divine Institution of English Episcopacy, are nothing to the purpose, fully manifested.*

Several Arguments are advanced by our Episcopal Divines. to prove that such Bishops as we have been speaking of, or *English Episcopacies*, is warranted by the Word of God, and of Divine Institution, but if they be considered, they will be found to be as little to the Purpose, as these that are advanced by the Papists to prove the Supremacy of the Bishop of *Rome*. This will easily appear, if People will consider the precise thing that should be proven by these Arguments; which is this, *That Bishops should have Churches consisting of Hundreds of Congregations, and should govern their Churches, not in conjunction with the Presbyters, but by a secular Court, Chancellor, Sub-Chancellor. &c.* This is the precise thing which must be proven by these who undertake to prove the Divine Institution of *English Bishops*; this the thing which these should satisfy themselves about who intend to act conscientiously with respect to this Affair. Now let us hear what the Arguments which are commonly advanced, say to this. The

(1.) Argument is taken from the Old Testament, under the Old Testament, say they, there was a High-Priest, Priests and Levites; and hence they infer, that there should be three Orders of Church-Officers in the Christian Church, Bishops, Presbyters, and Deacons; it being unreasonable to suppose, say they, that what was instituted by God himself under the Law, without respect to Type or Ceremony, should be rejected under the Gospel, as a Device of Antichrist. And to confirm this, Jerom is cited, affirming, *That what Aaron and his Sons, and the Levites were under the Temple, that are the Bishops Presbyters and Deacons in the Christian Church.* Answer,

Tho' this Argument be obscure, and as far as I can understand, proves nothing at all, yet let it be granted, that it proves very clearly that every Church should have its Bishop, Presbytery and Deacons, it can never be pre-
tended

tended that it proves that every Bishop should have a Church or Diocese consisting of many, or Hundreds of Congregations; yet if this be not fairly concluded, and also that the Bishop should rule his Church, not by the common Council of the Presbyters, but by a Chancellor, Sub Chancellor, &c. nothing is done at all towards the proving the Divine Institution of *English* Episcopacy.

The (2d) Argument is taken from Our Saviour's sending forth the *Twelve* and the *Seventy* Disciples to Preach up and down in the Cities and Villages of *Judea*: The *Twelve*, say they, were superior to the *Seventy*; and hence they infer, that there should be a Superiority of Bishops over Presbyters in the Church.

This Argument is as little to the Purpose as the preceding, or less, if less can be; not only because that Mission of the *Twelve* and *Seventy* was temporary only, and the *Twelve* had no Power then over the Christian Churches, there being none as yet erected, and had as little of Episcopal Jurisdiction over the *Seventy*, they being neither sent by them, nor accountable to them, and they being sent forth at one time, and the *Twelve* at another, had no manner of Concernment with them, and depended as little on them as on any of the rest of Christ's Disciples, and many other Things that might be said: But because, tho' we should grant, for Peace's sake, that the *Twelve* were Superiour to the *Seventy*, and that therefore the Bishops should be Superiour to the Presbyters, it would signifie nothing at all towards the Probation of the chief thing that should be proven, and which must be clearly proven by Scripture, before it can be pretended that *English* Bishops are of Divine Institution; to wit, That Bishops should have Churches consisting of Multitudes of Congregations, and should govern them by a Chancellor, Sub-Chancellor, &c. to the Exclusion of the Presbyters. If any Person form such an Argument as this, Our Saviour sent forth the *Twelve*, and afterwards the *Seventy*, to Preach through the Kingdom of *Judea*, and made the *Twelve* Superiour to the *Seventy*, therefore the Bishops should have Diocesses consisting of Hundreds, or Scores of Congregations, it will be a very strange thing. They who can find Weight in
that

that Argument, will, when it makes for their Secular Interest, find Weight in this too; Christ said, *Thou art Peter*; Ergo, the Bishop of *Rome* is Universal Bishop. The

(3) Argument is taken from the Bishops being the Successors of the Apostles: The Bishops, say they, are the Successors of the Apostles in the Supreme Power Ecclesiastical, therefore, &c.

But after we have granted that the Bishops are the Successors of the Apostles, as far as common Sense will allow particular Church Officers to be reckon'd Successors of these who were Universal, this Argument will come as far short of reaching the Point, as any of the Preceding. This Argument, The Bishops are the Successors of the Apostles in the Supreme Power Ecclesiastical, therefore Bishops should have Churches consisting of Multitudes of Congregations, concludes no better than this, Bishops are the Successors of the Apostles, therefore they should have Churches consisting of one Congregation only. The

(4) Argument is taken from *Timothy* and *Titus*, their being constituted Bishops, the one of *Ephesus*, and the other of *Crete*. *Timothy*, say they, was made Bishop of *Ephesus*, was superiour to the Presbyters, had a Power to Ordain, Rebuke, Censure, &c. therefore, &c. Answer;

Tho' it never was, nor will be proven, that *Timothy* was fixed as *Ephesus*, as Bishop there, or *Titus* at *Crete*, there being no reason to think that *Titus* was Bishop of *Crete* rather than *Dalmatia*, or *Timothy* of *Ephesus* rather than of *Thessalonica*. (a) Yet, granting all that can be demanded, it is not possible to make it appear, either by Scripture, or any other way, that the Church of *Ephesus* consisted of many Congregations, and that spoils the Demonstration. As to *Crete*, it was a Province, and had many Churches, Diocesses, and Bishops in it, and therefore the Argument hence is not to the Purpose; it makes for Metropolitans, if for any thing at all, but Metropolitans were not so early, tho' they appeared in the Church long before that which is now call'd Episcopacy was known in the World. Nay, the great *Leviathan* had already begun to lift up his Head, when this sort of Episcopacy was not as yet known in the Church; for when the Council of *Sardica* appointed Appeals to the Bishop of *Rome*,

(a) 1
Thes 3.2.
2 Tim. 4.
10.

or something like it, there were but very few Bishops in the Church of the *English* Fashion, if any at all. And as to the

(3) Argument taken from the Angels of the seven *Asiatick* Churches, (b) give it the same Answer: It cannot be made appear by any Argument whatsoever, that these Churches or Episcopal Dioceses were of the *English* Form, or consisted of many Congregations; or that these Bishops governed their Churches by Chancellors, Sub Chancellors, &c. And after all, I think we may stand here and wonder at the Inadvertency of many very great, and very learned Men, who thought to prove the Divine Institution of *English* Episcopacy by the foregoing Arguments.

And it will be found, that this is a Blow at the Root of all, that has been advanced of late by the Learned M. Dodwel, with respect to this Controversy. He pretends that every Bishop is the same in his Diocese; that the High Priest was in the *Jewish* Church; that he is the Center of Unity, the Head of his Church; that he is the Representative of Christ, with whom none can have Communion without communicating with the Bishop; that the Sacraments are absolutely necessary to Salvation, and that no Sacrament is Valid, but that which is Authorized by the Bishop; that to separate from the Bishop is Schism, the Sin against the Holy Ghost; that they who are not in Communion with the Bishops, are out of the Church, and have no Covenanted Right to any of the Benefits of Christ's Purchase; that the Bishop is an absolute Monarch in his Church, &c. And all along he supposes that the *Bishops* in ancient Times, or by Original Institution, had Churches consisting of Multitudes of Congregations; without this Supposition the *English* Bishops can receive no Advantage by his Positions, tho' they should be found to be solid: (on the contrary, all the Privileges he heaps on his Bishops, if they be real, will belong not to the *English*, but to the Presbyterian Bishops) But the Supposition being manifestly false, all that is advanced by the Learned Man, with respect to this Controversy, comes to nothing, and falls like a ruinous Wall, whose Foundation is sapped. It appears that he did not see to the bottom of this Controversy when he wrote his Book
about

about Schism, for he did not consider how easily the whole Laborious Fabrick of it might be overturned by one Word; by saying, *It does not appear that Bishops should have Churches consisting of many Congregations, or that the English Bishops are of Christ's Appointment*: But before he wrote his Book of *The One Altar*, he was made sensible of his Error, yet he brings no Remedy, only he endeavours to make it appear, that the Fathers might reason against Schism from the Unity of the Altar, tho' there had been many Hundreds of Inferior Altars in each Episcopal Church; notwithstanding there is as little Mention of Inferiour Altars in Episcopal Churches in the Writings of any Author of the three first Centuries, as there is of Lawn Sleeves, or Cardinals Caps: So that what M. Dodwel writes concerning Episcopacy, is wholly built upon a false Supposition, which falling, all that he says on the Head, falls with it.

The same Consideration discovers also the Weakness of the Argument advanced by the Learned Mr. Hoadly, to prove that the Dissenting Ministers are Usurpers, have no Ministerial Commission, nor Right to perform the Acts of the Ministerial Office.

“ Now, says he, the reasonableness of insisting upon
 “ this (namely, the Re-ordination of Dissenting or Pres-
 “ byterian Ministers before they can be admitted to bear
 “ Office in the Church of England) appears from this
 “ one Proposition, the Truth of which to us is plain,
 “ acknowledged by Mr. Baxter, and not in the least
 “ called in question in any of your Reasonings on this
 “ Head, viz. *That Episcopal Ordination is the regular, or-*
 “ *derly Ordination settled in the Church of Christ.*

By *Episcopal Ordination* here, the Author either must understand Ordination by such Bishops as they have in England, that is, Ordination by Bishops having Diocesses consisting of many Congregations, else he trifles, and plays upon the Ambiguity of a Word. But (1.) It is not true that Mr. Baxter acknowledged this Proposition, that Ordination by Bishops having Diocesses consisting of many Congregations, is the regular, orderly Ordination settled in the Church of Christ. It is known to all who know the Writings of that great Man, that he approved of Congre-

gational Episcopacy, professed to believe, and proved by many Arguments that all the *Bishops* who lived within the three first Centuries, were no other than Congregational *Bishops*. (2) Tho' Mr. *Baxter* had acknowledg'd this, it is a false Proposition, a Proposition which neither Mr. *Hoadly*, nor any of his Fraternity ever were, or ever will be able to prove. And therefore he has come far short of making it appear, that the Ordination of the Dissenting Ministers is Irregular and Disorderly, and much more of proving that it is a Nullity. And suppose it could be proven that all the Dioceses or Churches of which there is any mention in Scripture, comprehended many Hundred Congregations, yet how will it be made appear that it is the Will of Christ, that all Ordinations be Null and Void that are performed by *Bishops* whose Dioceses are not large enough to comprehend many Congregations, or whose Dioceses are so small as to consist of one Congregation only? Mr. *Hoadly* was not so rash as to undertake the Probation of this; yet till this be done, till it be proven that Congregational Episcopacy is absolutely unlawful, or that to have a Diocese consisting of many Congregations is Essential to a *Bishop*, it will be impossible to prove that the Ordinations of the Dissenting, and other Presbyterian Ministers are Irregular, and much more impossible, that they are Nullities. And pray, what Apostle, or what Evangelist ever said, that Congregational Episcopacy is Unlawful, and against the Mind of Christ? And where did ever any Ancient Father of the Church affirm, that unless a *Bishop* have more Congregations than One in his Diocese, he is no *Bishop* at all, and all the Ordinations performed by him are meer Nullities? It is very strange that any Persons should take upon them to disannul the Ordinations of so many Ministers, and unchurch the greater Part of the Reformed Churches of *Europe*, upon a Pretence which is nothing but a meer Fiction, a Notion of their own, which they very well know has no Foundation either in Scripture, or Writings of the Ancient Fathers.

But Mr. *Hoadly* being better Natur'd, it seems, than some of his Brethren, and of a more merciful Disposition, has some Pity on the poor Presbyterian Churches at Home

Home and Abroad; for he pretends that tho' their Ministers have no Commission, and are nothing but Usurpers, yet their Ministerial Acts may be Valid with respect to them, and that the Sacraments which they receive from them are true Sacraments, and effectual to all the Ends and Purposes for which Christ has appointed them, and consequently, that tho' they have no true Ministers, they are a kind of Christian Churches, tho' to be sure, very imperfect; for which liberal Confession they are, no doubt, much obliged to him.

' I see not, says he, what can be objected here, unless
' it be this: Since we allow you no *Authority* in what
' you do now, and do not think that God approves of
' your *Ordination*, now you may have *Episcopal Ordina-*
' *tion*, and refuse it; why do we not insist upon
' the *Re-baptizing* of those who are Baptized by you, &c?
' Why do we allow your Acts valid now we grant no
' Necessity? To which, Mr. Baxter furnishes us with a
' Reply. *If the Lord Deputy of Ireland were Dead, and*
' *one should so Counterfeit the King's Hand and Seal, as*
' *that the Nobles and People could not discern it, and*
' *should annex this to a Grant for the Place, and shew*
' *it to the People, and claim the Power by it, if this Man*
' *continue the Exercise of this Power for a Year, before*
' *the Deceit be discovered, all his Actions must be Valid*
' *as to the Benefit of the Commonwealth, though they are*
' *Treasonable to himself.* From which it is plain, that
' as the honest People ought not to suffer for the Treason
' of the pretended Governour, so God will take care
' that the truly honest People shall receive no Hurt for
' the Fault of others; that as the King may approve of
' the Actions themselves, as they respect the People, and
' yet not approve of the Person's Pretensions to his Au-
' thority; so Almighty God may approve of the Actions
' of Ministers as they respect the honest and well-mean-
' ing People, and yet not approve at all of the Minister
' considered as such; that as the Governour's Actions
' were Valid, tho' he had really no Commission, so the
' Actions of a Minister may be Valid, and yet his *Ordi-*
' *nation* no proper *Ordination*; which was the Thing I
' design'd to prove from this Instance. The Parallel to
his

" this *Governour* and his *People*, is the *Minister* and his
 " *People*. As the *Governour* has no Authority; and yet
 " his Acts are Valid, so the *Minister* may have no Au-
 " thority from God on his Part, and yet his Actions
 " may be Valid as to the *People*, Almighty God not
 " permitting them to suffer for the Fault of others. *Ibid.*
 " p. 18, 19.

This is but very small Relief to the *Presbyterian*
 Churches, and People groaning under the Miseries this
 Author has reduced them to, by his depriving them of
 a lawful Gospel Ministry, and if they follow my Ad-
 vice, they shall depend very little upon it. They have
 one Comfort here that is built upon more solid Foundati-
 ons, and it is this, That the Salvation of the meanest
 Drudge in *Europe*, of the Servant Maid that is behind the
 Mill, does not depend upon the Senseless and Saucy Con-
 clusions of some, or the Charitable Allowances of others
 of the Divines of the Church of *England*.

I believe that what Mr. *Baxter* says may be very true.
 If one should deceive the People of *Ireland* by counter-
 feiting the King's Seal, and should Act as Lord Deputy
 there for a Year in troublesome Times, before the Deceit
 were discovered, all his Acts might be valid to the Be-
 nefit of the Common-Wealth, tho' treasonable to himself.
 But I'm much afraid, that if that People should continue in
 such a Mistake obstinately, for the space of two hundred
 Years, and should receive Commands all that Time from
 Lords, who had no Commission from the King at all,
 that would alter the Case, and they could no more be
 reckon'd the Subjects of our Kings, but of these Lords
 to whom they yielded their Obedience. And this is the
 Case with respect to the *Presbyterian Churches*. Indeed
 if they had submitted to the Ministry of these Usurpers
 for two or three Years only, till they had got their
 Commissions better Examined, perhaps Mr. *Howdy's* Shift
 might have taken Place; but so it is, that they have
 submitted to the Ministry of these Usurpers ever since
 the Reformation, and have adhered to them most per-
 tinaciously all that time, notwithstanding the Learned
 Lucubrations and Charitable Advices of several of the
 Divines of the Church of *England*; wherefore it is much

to be feared, that the validity of their Ministerial Acts, with respect to these Rebellious People, has ceased upwards of one hundred and fifty Years before this Time. We may say then, that Mr. *Hoadly* has sent the People to Perdition as effectually as he has destroyed their Ministers. But there are some who are willing to do yet more for the Salvation of the Reform'd Churches Abroad, they plead Necessity on their behalf, fain would they have *Bishops*, say they, but cannot get them, and that will hinder them from going to Ruin with the *Presbyterian Churches in Britain*. To this I shall say nothing, being a Pretence too Silly to be seriously Answered, and appears to be advanc'd for no other End but to deceive the more ignorant among their own People at home, granting what is said here to be true.

But I'm very hopeful, that even the *Presbyterian Ministers* are not altogether in such bad Circumstances as Mr. *Hoadly* imagines: For it may be pretended, if it do not offend Mr. *Hoadly*, that the same Considerations he makes Use of to prove that their Ministerial Acts are valid, with respect to the People, may be made Use of to prove that they are valid also, with respect to those whom they have *Ordained*. Let it be supposed then, to please Mr. *Hoadly*, That *Zuinglius, Calvin, Peter Martyr, Zonhins, Beza, &c.* were Cheats, had no Ministerial Commission, nor Authority from *Jesus Christ*. Yet notwithstanding says Mr. *Hoadly*, their Ministerial Acts might be valid with respect to the People, God might approve of the Actions themselves as they respect the People, and yet not approve of the Person's Pretensions to his Authority; they might have no Authority from God on his Part, yet their Actions might be valid as to the People, Almighty God not permitting them to suffer for the Fault of others. And say we, for the same Reasons their Ministerial Acts might be valid, with respect to these *Ordained* by them. God might approve of the *Ordinations* perform'd by these Ministers, as they respected the *Persons Ordain'd*, and yet not approve of their pretensions to a Power to *Ordain*. These Ministers might have no Authority from God on their part, and yet their Acts might be valid as to the *Persons Ordained* by them.

Almighty God not permitting them to Suffer for the Fault of others. Thus as they who were *Baptized* by these *Presbyterian Ministers*, had as effectual *Baptism* as they who were *Baptized* by *Episcopal Ministers*; in like manner, they who were *Ordained* by them, had as valid *Ordination* as Mr. *Hoadly* himself. But It is in a manner lost Labour to examine such Notions as these, for no Person thinks them worth the Noticing. I must say here, that there is a great difference between Mr. *Hoadly* Disputing against *Non Conformity*, and Mr. *Hoadly* Reasoning against *Non Resistance*.

*Quantum mutatus ab illo,
Hectore qui redijt Spolijs indutis Achilli.*

Some may think here that I have misrepresented the aforesaid Arguments, in regard that they are not adduced by the *Episcopal Divines*, to prove that *Episcopal Churches* or *Dioceses* should consist of Multitudes or Hundreds of *Congregations*, but only to prove that *Bishops* are by Divine Appointment superiour to *Presbyters*, and that *Christian Churches* should have such *Bishops*. I Answer;

Perhaps it may be true, that they are advanced to prove the Superiority of *Bishops* over *Presbyters*. But it is as true that they are proposed to prove the Divine Institution of *English Bishops*, and how ineffectual they are to that purpose, I think, it's now made sufficiently evident. When these Divines have proven *Bishops* to be an Order superiour to *Presbyters* by Divine Appointment, they have proven what makes nothing for their Cause, they have not proven that *English Bishops* are of Divine Institution, or have any thing of Scripture Warrant. The Reason, as has been said, is, That *English Bishops* cannot be proven to be of Divine Institution, but by proving that *Churches*, or *Dioceses*, consisting of Multitudes or hundreds of *Congregations*, are of Divine Institution, and that God hath appointed the *Bishops* to Govern the *Churches*, not in conjunction with the *Presbyters*, but by a Chancellor, Sub-Chancellor, and such Officials.

Bishops might be superiour to *Presbyters* by Divine Institution, superiour to preaching *Presbyters*, and yet the

the *Bishop* and all his *Presbyters* might have but a *Church* or *Diocese* consisting of one *Congregation* only in *Charge* among them all, as the *Bishops* of *Rome* and *Carthage* in the middle of the third *Century*. In the *Church* of *Carthage* particularly, there was then a *Bishop* and seven or eight *Presbyters*, and the *Bishop* was superior to the *Presbyters*, yet that *Bishop*, and these his *Presbyters*, had a *Church* or *Diocese*, consisting but of one *Congregation* under their *Inspection* and *Care*, as has been made evident, I think, to a *Demonstration* elsewhere. Tho' then it be sufficiently proven, that *Bishops* are superior to preaching *Presbyters* by *Divine Authority*, *English Episcopacy* may be totally *Ruined* notwithstanding; for however they may be made superior to *Presbyters*, they will be quite *Demolished*, if their *Episcopal Jurisdiction* be restricted to *Congregational Dioceses*.

Wherefore these *Episcopal Divines*, who made it their *Work* to prove that *Bishops* are superior to *Presbyters*, by *Divine Right*, have spent their *Labour* in vain, have done no *Service* at all to *English Episcopacy*, and have not made it appear that such *Bishops* have any thing of *Divine Warrant*, or *Scripture Approbation*; only they have contributed the best of their *Endeavours* to obscure the *Truth*, *Corrupt* the *People*, and keep up a *Faction* in the *Church*, which has been the *Cause* of much *Misery* and *Trouble*. And they who make the *State* of the *Question* between the *Presbyterians* and the *Prelatists* to lie in this, *Whether the Church should be Governed by Pastors acting in Parity or Imparity*, are either *disingenuous*, or *Ignorant* of this *Controversy*.

S E C T. X. *The Conclusion.*

NOW from what has been said, it is evident, that our *Episcopal People* believe, that *Bishops* having *Diocesses* consisting of many *Congregations*, are warranted by *Scripture*, and of *Divine Institution*, because they will believe it, and will have such *Bishops* in the *Church*, because they will have them; and if *Christ* be displeased at having *Officers* in his *Church* which he never appointed

ed, it cannot be helped, they must be excused in this thing. *Thy Servant will henceforth offer neither Burnt-offering nor Sacrifice unto other Gods, but unto the Lord. In this thing the Lord pardon thy Servant, that when my Master goeth into the House of Rimmon to worship there, and he leaneth on my Hand, and I bow my self in the House of Rimmon, when I bow down my self in the House of Rimmon, the Lord pardon thy Servant in this thing.*

The Episcopal People in this Isle are very zealous for what they call *Church*, they are taught to cry *Church, Church*, as the Jewish People, *The Temple of the Lord, the Temple of the Lord*; but if they will be at the Pains to examine what has been said here, perhaps they will find it needful to consider, if their Zeal for what they call *Church*, be not a Zeal for something under that Name, which has no Relation at all to the *Church*. For, pray, what do they understand by *Church*? The Essentials of Christianity, and the great Truths of God, or People professing to believe these Truths, and walking according to them? Nay, by *Church* they understand no such thing, but *Ceremonies and Bishops*, Bishops having Churches consisting of Hundreds of Congregations. A very strange sort of a Church! Such a Church as was never heard of before in the World: So that their Zeal for *Church* is a Zeal for Ceremonies, and not for Bishops, but such Bishops as we have been speaking of.

But how doth it appear that by *Church* they understand Ceremonies and Bishops having Churches consisting of Hundreds of Congregations? It appears very clearly. For it is known to all, that the common Outcry not long ago, was, *The Church is in Danger*; and it is as well known, That tho' the *Dissenters* had carried it, or got the upper-hand, *Church* in the Gospel Sense would have been in no Danger at all, in regard that the *Dissenters* adhere to, and maintain what are called the *Articles of Faith*, as strictly as they do themselves, if not more. The only thing that can be imagined would have been in Danger, is the Ceremonies, and such Bishops as we have mentioned: Wherefore, the Meaning of *Church is in Danger*, comes to this, *Ceremonies and Bishops having such Diocesses, are in Danger.* So

The Zeal then of these People for Church; is Zeal for Bishops and Ceremonies; Bishops which have no Warrant from Scripture, and Ceremonies that have as little; Ceremonies which are in their own Nature Indifferent, as is profess'd; so that the Worship of God is nothing the better with them, and nothing worse of being without them; never a whit the more perfect with them, and never a whit the less acceptable without them. Thus Bishop Sanderson; *If any Man shall wear a Surplice, or Kneel, or Cross, with an Opinion of Necessity for Conscience sake towards God, as if those Parts of God's Service could not be rightly performed without them, though our Church had not appointed them, doubtless the Use of such Ceremonies, by reason of such Opinion, would be superstitious to him.* And Dr. Patrick, *Friendl. Deb.* Bishop of Ely: *Then we do make the Ceremonies part of Divine Worship, when we suppose them to be so Necessary, that the doing them would be a Thing pleasing to God, and the omitting of them would be a Thing displeasing to him, altho' there were no humane Law that required the doing of them.* To whom we may add Mr. Hoadly, who says (*Reaso. Conform. part 2. p. 193.*) You cannot produce one single Person of tolerable Sense in the whole Land, who constantly communicates with the Church of England with this Opinion, namely, That the Worship of God would not be acceptable without the *superadded Formalities*, as he calls the Ceremonies. Wherefore, whereas the Apostles, in their Epistle to the Churches *Acts 15. 28.* in Syria and Cilicia, say, *It seemed good to the Holy Ghost and to us to lay upon you no greater Burden than these Needful things.* If the English Convocation were Writing to the People concerning their Ceremonies, they would be necessitated to alter their Stile a little after this Manner, *It seemed good to us to lay upon you no greater Burden than these Needless Things.*

And besides, tho' the Dissenters embrace the great Truths of the Gospel, and believe all the Articles of the Christian Faith, and want nothing that can be pre-

tended to belong to a Church, except the Ceremonies, and that sort of Bishops we have been speaking of; yet these People appropriate the Glorious Name of the *Church of England* to themselves and will not allow the *Dissenters* to be reckoned Members thereof: And this is plainly to Vilipend the Everlasting Gospel, to contemn and despise the great Truths of Christ, and the Word of Life. And this is evident, because the plain Language it speaks is this, That People's embracing the Gospel, believing the Truths of Christ, and walking suitably, is totally ineffectual towards making them a Church, without Ceremonies and Bishops having such Diocesses as we have been speaking of. And if repuring the Gospel to be Lame, or ineffectual to Salvation, and the making People a *Church* without the help of humane Inventions, be not to equalize these Inventions with the Gospel, and to make them as necessary, and consequently to despise it, I do not yet know what to call by that Name. And how far contemning and despising the Word of Life, and Gospel of Jesus Christ may go towards the depriving of People of the Advantages and Benefits to be expected thereby, is what deserves to be seriously considered. But this I say with respect to the more ignorant, bigot and fierce People of the *Church of England*; as to these of them that are Intelligent and Sober, when they call themselves the *Church of England*, they do not mean that the *Dissenters* are out of the Church, or Aliens from the Commonwealth of *Israel*, but only that they are the *Church of England* Established by Law, which the *Dissenters* are not.

I cannot leave this without wondring at, shall I say, the Perverseness and graceless Disposition, or the shameful Ignorance of these who pretend to Unchurch so many Nations and Churches, for want, not of Bishops, but Bishops having Churches consisting of many Congregations, which have no Foundation in Holy Scripture, as we have seen. Tho' it be not the first time that the People of God have been Unchurch'd by Self-Seekers for adhering to the Scripture, and refusing to submit to Humane Inventions. This is a Lesson learn'd from the Papists, who Unchurch all who will not subject themselves

selves to the Bishop of *Rome*; but scarce any thing can be thought on that is more contemptible than the pretences, whether of the Doctors or Disciples, as to this Business.

These Sycophants, and fiery Zealots say, that we are out of the Church, because we want Bishops; for they pretend that our Ministers or pastors are not Bishops. But things are now set in such a clear Light, that they dare not say, that our pastors are not Bishops, because their Churches are not like these in *England*, or do not consist of many Congregations, or more than One. The ablest Defenders of the prelatical Cause, are forced to confess, that it is no ways inconsistent with the Nature of the Episcopal Office, that a Bishop have one Congregation only for his Diocese; nay, speak of them as ridiculous, who think otherwise. When M. Clarkson had said, *Hereby it appears with what Judgment some among us will have none to be true Churches that want Bishops having Diocesses consisting of many Congregations.* Dr. Maurice answers, *It is neither wise nor friendly to charge Men with absurd Opinions, of which neither they, nor perhaps any other were ever guilty. What Writings, what Evidence of this Matter? What Books or Conversation ever betrayed so great Weakness! I never yet heard of any Man who made it Essential to a Bishop to have many Congregations under him: (a)* (a) Def Dio. Yet our Episcopal People in *Scotland* will Ep. p. 448. smile if we speak of a Bishop that has but one Congregation for his Diocese, wherefore they are a People that betray great Weakness, and maintain absurd Opinions, according to this Doctor, and great Pillar of the Church of *England*; but why then are not the Presbyterian Ministers Bishops? Because, say they, they have not Bishops Commission, or want Episcopal Ordination. Not to say any thing at this time of the Childishness, or rather unintelligible Nonsense of this Pretence, (perhaps I may take it into Consideration at another Occasion) I am afraid there is nothing in it but Dissimulation, and deceitful Dealing. For,

If Congregational Episcopacy is Lawful, and if there be no Quarrel at all against the Presbyterians for their
F 3 having

having a Bishop in every Parish, so that the only thing wanting, is, That the Presbyterian Ministers have not Episcopal Ordination, whence comes that furious Zeal for the Restoration of that sort of Episcopacy which was taken away at the *Revolution*, or for the Restoration of Bishops that have Diocesses consisting of many Congregations? How comes it that nothing can satisfy but Diocesses so large, that fourteen of them exhaust the whole Kingdom? How comes it that to give *Bishops Commissions* to all the Presbyterian or Dissenting Ministers, is what never enters into the Thoughts of the party which pretends to be so Zealous for Episcopacy? Is it not notoriously known, that if the Presbyterian Ministers in *Scotland* should submit to receive Imposition of Hands, or *Bishops Commissions* from the Bishop of *Canterbury*, and two or three of his Colleagues, that would not satisfy in the least, and would be derided as a Mock-Restoration of Episcopacy in this Kingdom? It is evident then, that this pretence of the *Want of Episcopal Ordination*, is nothing but a Shame to keep up the Faction, and to gull the Ignorant, Stupid, and Unthinking, or careless and unconcerned People, when they find themselves fairly beat from all pretences to Scripture and Antiquity.

But tho' it be thus pretended, that no Episcopal Man denies the Presbyterian Ministers to be Bishops, because their Diocesses consist of no more Congregations than one, yet this is a pretence, which they must not, and dare not part with, as any Person may easily perceive. For at the Reformation, the *English* Bishops were Ordained by Popish Bishops, who had Diocesses consisting of many Congregations; in like manner, the first Presbyterian Ministers in *Scotland* after the Reformation, received their Ordination from Popish Bishops who had Diocesses consisting of many Congregations, or from persons who were Ordained by such Bishops. And if it be demanded why the Protestant *English* Bishops at the Reformation were Bishops, and the Presbyterian Ministers in *Scotland* at the Reformation were not Bishops? they have nothing to say but this, namely, The Presbyterian Ministers in *Scotland* at the Reformation (though they had Episcopal Ordination) were not Bishops,

shops, because they were only Pastors of Parishes; that is, because their Dioceses did not consist of many Congregations. Thus when they are forced by dint of Argument to confess, that the presbyterian Ministers might be Bishops, though they have no other than Congregational Diocesses, they must deny them to be Bishops merely because they want Episcopal Ordination: And when they find it cannot be denied the Presbyterian Ministers have Episcopal Ordination, again they must deny that they are Bishops merely upon the Account that they have not Diocesses consisting of many Congregations. And to conclude, they know not what to say, but will still affirm boldly, that the presbyterian Ministers are not Bishops, and will ever be Zealous for the Restoration of Episcopal Government in Scotland, tho' they have no such thing as Episcopal Government in the Church of England; for there the Episcopal power of Government, and that which was reckoned the Episcopal power of Government in ancient Times, is lodged in the Chancellors, Sub-Chancellors, &c.

F I N I S.

E R R A T A:

Page 12. l. 23. read *fifth*. p. 18. l. 34. r. *μηλιοι*. p. 28. l. 12. r. *Hypotyposes*. p. 30. l. 35: r. *μην*, and l. 36. r. *μεσεγγυματων*. p. 32. l. 30. r. *Aerius's*. p. 33. l. 38 and 39. for *their* or *thir* r. *these*, and whenever this word occurs, let it be corrected. p. 35. l. 31. r. *paucity*. p. 38. l. 41. add it after *devolve*. p. 39. l. 6. r. *Episcopacy*. p. 41. l. 25. r. *at Ephesus*. p. 42. l. 5. r. *we give*. p. 45. l. 9. r. *Concession*. p. 47. l. 15. dele *granting what is said here to be true*. p. 47. l. 25. r. *Zanebius*.

A D D E N D A.

Page 16. l. 8. add “ And says he, I my self have preached
“ to a Congregation, supposed by understanding persons

" sons in it, to be six Thousand, and all to have heard,
 " and as many more might have heard the next Day, and
 " so twenty Thousand might make a Church, when Vi-
 " cinity maketh them otherwise capable: And in *Judea*,
 " we find that Men speaking to Armies, yea, the Ene-
 " mies Armies, shew that far more could hear at once,
 " than can do with us; (whether Voices or Air did make
 " the Difference I know not) and if the forenamed Pa-
 " rishes that have but one ordinary Meeting-place, have
 " 30000, or 40000, or 50000 Souls in them, we may
 " conjecture at the Case of *Jerusalem* hereby; for tho'
 " among these new Converts there were not so many
 " Neglecters of the Assemblies, yet the passing Strangers
 " might be many, &c. *Baxt. on Episcop. part 1. p. 130.*

Pag. 37. l. 11. add, To prevent Mistakes, when we
 say that the particular Churches are Independent, &c.
 we do not consider them as in actual Confederacy, or
 the Meaning is, that any one particular Church is in-
 dependent on any other particular Church. The Church
 of *Jerusalem* was independent on the Church of *Antioch*,
 and the Church of *Antioch* independent on that of *E-*
phesus, *Ephesus* on *Smyrna*, &c. *Cyprian* says, *Neque enim*
quisquam nostrum Episcopum se Episcoporum constituit,
 &c. Yet they had their Synods in his time, on which
 every particular Bishop was dependent. Thus the ex-
 cellent Author of the *Enquiry into the Constit. Discipl.*
Unity and Worship of the Primitive Church, p. 190, says,
 Thus every Church was in this Sense independent, that
 is, without the Concurrence and Authority of any other
 Church; it had a sufficient Right and Power in it self
 to punish and chastise all its delinquent and offending Mem-
 bers: But yet in another Sense it was dependent, as con-
 sidered with other Churches, as part of the Church Uni-
 versal, &c. And the famous Mr. Baxter says, That these
 particular Churches, with their Bishop and Presbytery, are
 independent; so far, that no other Bishop or Church hath
 a Divine Right to govern them. That as to Communion
 of several Churches among themselves, these particular
 Churches are not independent, but must hold Concord and
 Correspondency by Letters, Messengers or Synods, as there
 shall be Cause, &c. *Baxt. as Episc. part 2. p. 31.*

Seeing the publick Worship is perfect without the Ceremonies, and as decent as God intended it to be, to what purpose are they imposed? Seeing the Worship of God is as perfect, decent and acceptable without the Ceremonies as with them, why should there be Contentions for things which are confessed to be of no use? Says judicious Mr. Tong, (a) Especially since the Ceremonies are altogether useless, and have no tendency to promote that which is good, this much strengthens the Prejudice. They have done a great deal of harm, and they can do no good by the Confession of the Imposers; and we cannot imagine why they should be retained, since they are neither good in themselves, nor have a natural Fitness to promote the common Good. Were there any Usefulness in them, we would not reject them meerly because they have been abus'd, but since by their own Acknowledgment the Worship of God is not at all the better performed for them, we cannot but judge it Irrational to retain them. A wise Man will do nothing deliberately in his common Conversation but what he can give some Account *eni bono*, to what End he does it. And really it is somewhat a hard Case that we are in, if we use these Ceremonies, and know beforehand our Duties are never the better for them; Conscience and Reason tell us, we are guilty of trifling in a Matter of the greatest Solemnity: And if we use them with an Opinion that the Worship of God is better performed with them than otherwise, their own Bishops and Doctors tell us, we are guilty of Superstition and Will-Worship. And says he a little before, we thus argue, If it were indecent to omit these Ceremonies, it would be displeasing to God, who has commanded that all things be done decently; but we see the Defenders of Ceremonies, when they are put to it, have no way to defend themselves from the Guilt of Superstition, and of instituting new Parts of Divine Worship, but by declaring that these things are in their own Nature purely trivial, and using of them would not be at all pleasing to God, nor the Omission displeasing, were they not commanded and enjoyn'd by Humane Laws, that is to say, the Worship of God is not at all the more decent for them, nor the less decent without them. But it appears that these of the Episcopal Persuasion in Scotland,

(a) Def. of Mr. Ad.
H's brief Enquiry,
Sec. p. 75.

land, who are for the Ceremonies, are of Opinion that the Worship of God is mended, or made some way better by them, more perfect, more decent, or more acceptable; for they use them tho' they are not enjoyned by any Humane Law, and not only so, but break the publick and establish'd Order for the Use of them. Hence it is evident, that they think that the Worship of God is better with the Ceremonies than without them; And consequently these People make the Ceremonies a part of Divine Worship, according to the late Reverend and Learned Bishop Patrick; are Superstitious according to Bishop Sanderson; and according to Mr. Floodly, are not Persons of tolerable Sense. Moreover, if their Principles agree with their Practice; if they are perswaded that the Worship of God is better with the Ceremonies than without them; that it is more perfect, more decent, or more acceptable to the Almighty, they must of a Necessity suppose that Jesus Christ knew not what was decent in that Case, and most acceptable to God; for if Christ had thought that the Ceremonies would have rendered the Worship of God either inore decent or more acceptable to him, doubtless he would not have fail'd to appoint or institute them; and they must suppose, that tho' Christ instituted a pure Gospel-Worship, yet the Honour of perfecting it, and of rendering it more decent and acceptable, was reserved to Antichrist, &c. And I'm of Opinion that it will be worth the Pains of these Dealers in Ceremonies to consider what the vastly Learned and judicious Bishop Stillingfleet said, with respect to this Particular. *God will one Day, says he, convince Men that the Union of the Church lies more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies.* *Iren.* p. 121. If such a Person as Bishop Stillingfleet reckoned the Use of the Ceremonies doubtful, it may be thought, that they who not only can use them in Compliance with Humane Laws, but make them their Choice, and prefer them to the Simplicity of the Gospel-Worship instituted by Christ, have not Consciences over-scrupulous, and appear not to be so mindful as they should of the Apostolical Precept, *Work out your Salvation with Fear and Trembling.* If the Ceremonies do no good at all, as the most Learned Defenders of them in England give out, and if but one Man in the whole World, of Bishop Stillingfleet's Parts and Judgment, judge the Use of them Doubtful, let Rational and Conscientious Men consider, if to reject them be not the safer Way.

Pag. 44. l. 4. add, I know that Mr. *Baxter* had some peculiar Notions about general or unfix'd Officers; but if these Notions of his militate against *Scottish*, they militate as much against *English* Ordinations, nay, against all Ordinations in the Church of *Christ* since the Death of the Apostle *John*; for after him there was no general Officer in the Church. And if any who may be of Mr. *Baxter's* Opinion, will take upon them to say, That *Clement*, *Ignatius*, *Polycarp*, *Cornelius* and *Cyprian*, &c. or the Bishops of the Church in the three first Centuries, had not the Power of Ordination; or that they who were Ordained by them, were not regularly Ordained, in my Opinion they will be found to maintain foolish Absurdities and Singularities, contrary to the Sentiments of all Christians. This plain Argument may be considered,

Clement, *Ignatius*, *Polycarp*, *Cornelius* and *Cyprian*, &c. had the Power of Ordination in the Opinion of all Christians.

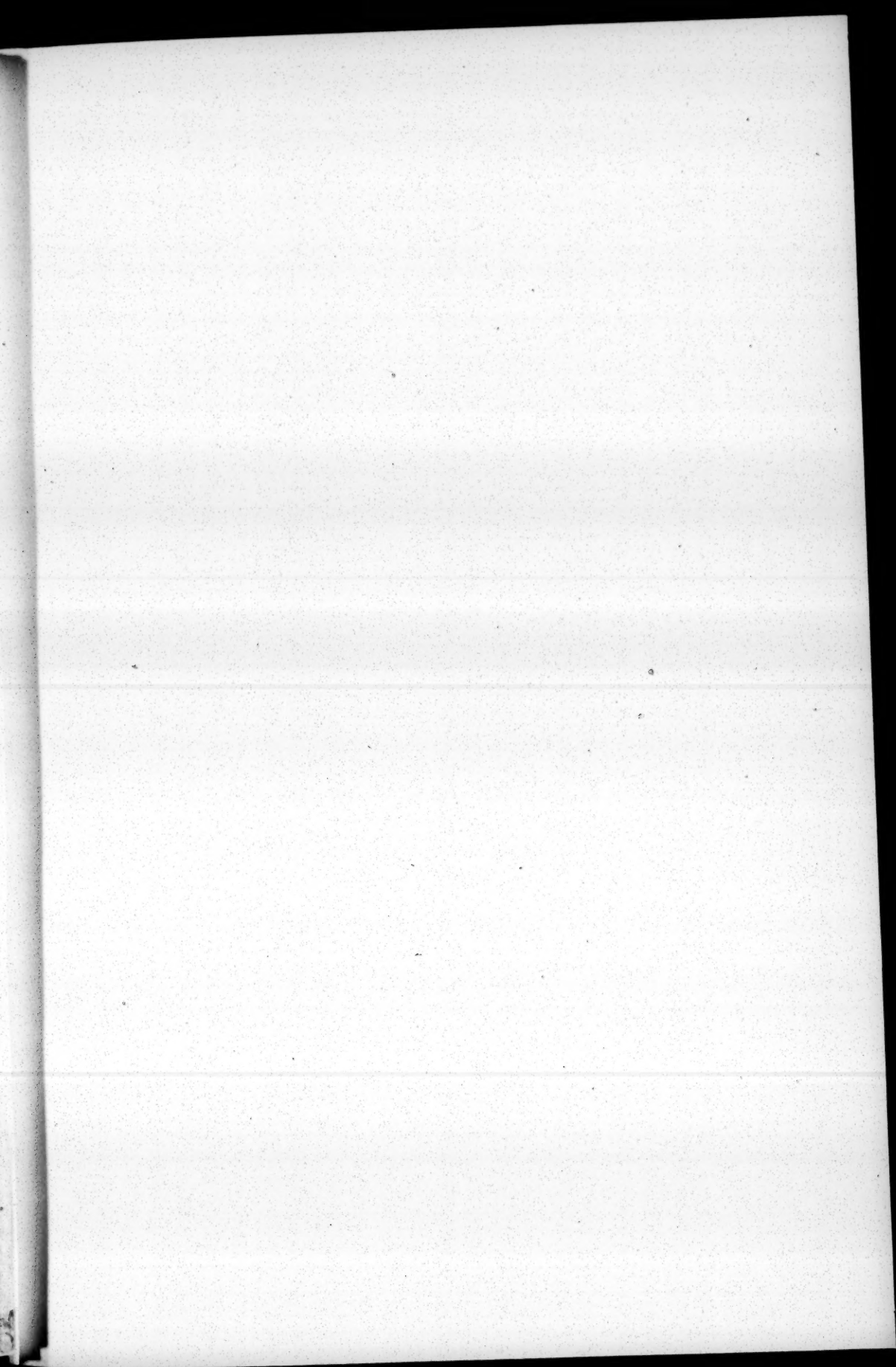
But the Presbyterian Ministers in *Scotland* and *England* are such Bishops as *Clement*, *Ignatius*, *Cornelius*, *Cyprian*, &c. according to Mr. *Baxter*.

Therefore the Presbyterian Ministers in *Scotland* and *England* have the Power of Ordination, and they who are Ordained by them, are regularly Ordained.

They who fancy that there is any Irregularity in the Ordinations perform'd by the Presbyterian Ministers, must build upon this Supposition, That no Man can be a Christian Bishop unless he has more Congregations than one in his Diocese or Church, and this is to build upon a groundless and a false Supposition; and I am fully persuaded, that Mr. *Baxter* was difficulted in the Business of Ordination, because he did not thorowly consider the Consequences from his own Principles. Dr. *Owen* and Mr. *Clarkson* understood this Business better by far.

Pag. 29. Between line 25 and 26.

SECT. 7. *The Churches of Antioch, Corinth, Laodicea, &c. were Congregational. The rest of the Places belonging to the Fifth Class considered; and these which belong to the Sixth.*



8132 aab.